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The CHRISTIAN CENTURY

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'An Error in the Fourth Dimension'

By Gaius Glenn Atkins

Is Youth To Be Betrayed Again?

By Jean Beaven Abernethy

The Return of Controversy

An Editorial

The Day of the Dictators

An Editorial

Gandhi and Prohibition

By C. F. Andrews

THE MARCH SURVEY OF BOOKS

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The CHRISTIAN CENTURY

March 2, 1938

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Calendar of Coming Events

Feb. 28-Mar. 3. University Christian Mission, University of Pennsylvania, Philadelphia.
Mar. 1, 2. Oklahoma Disciples Pastors' Retreat, Central Church, Oklahoma City.
Mar. 4. North American Conference on Church Architecture, Cathedral of St. John the Divine, New York.
Mar. 4. Texas Disciples Pastors' Retreat, University Church and Texas Christian University, Ft. Worth.
Mar. 4. World Day of Prayer.
Mar. 6. Ford Hall Forum, Boston, Prof. Harry A. Overstreet, speaker.
Mar. 6. Chicago Sunday Evening Club: Dr. Hugh T. Kerr, Shadyside Presbyterian Church, Pittsburgh, speaker.
Mar. 8. Kansas Annual Methodist Episcopal Conference, Ottawa.
Mar. 8-10. Interdenominational Retreat for Ministers, Ohio Northern University, Ada, Ohio.
Mar. 8-10. Conference, Board of Charities, Norwegian Lutheran Church, Minneapolis.
Mar. 8-10. Disciples Conference on Evangelism, Cincinnati Bible Seminary, Cincinnati.
Mar. 8-10. Southern Mountain Workers' Annual Conference, Knoxville, Tenn.
Mar. 9. Ford Hall Forum, Boston, Alexander Kerensky, speaker.
Mar. 9. Philadelphia Annual Methodist Episcopal Conference, Holy Cross Church, Reading, Pa.
Mar. 12. Pennsylvania Council of Churches, annual meeting, department of evangelism, Central Y.M.C.A., Harrisburg.
Mar. 13. Ford Hall Forum, Boston; Senator Robert M. La Follette, speaker.
Mar. 18-20. Colorado Interdenominational Youth Conference, Colorado Springs.
Mar. 19. Fourth Annual Conference, 1st Congregational Church, Cambridge, Mass.
Mar. 23. Ford Hall Forum, Boston; Anna Louise Strong, speaker.
Mar. 23, 24. United Stewardship Council, Columbus, O.
Mar. 27. Ford Hall Forum, Boston; Mary Sandall, speaker.
Mar. 30. Wilmington Methodist Episcopal Annual Conference, Wilmington, Dela.
Mar. 30. Delaware Methodist Episcopal Annual Conference, Philadelphia.
Mar. 30. East German Methodist Episcopal Annual Conference, Schenectady, N. Y.
Apr. 3. Ford Hall Forum, Boston; Dr. John Haynes Holmes, speaker.
Apr. 6. Washington Methodist Episcopal Annual Conference, Baltimore, Md.
Apr. 7. Eastern Swedish Methodist Episcopal Annual Conference, Worcester, Mass.
Apr. 10. Ford Hall Forum, Boston; Governor Frank Murphy, speaker.
Apr. 17. Easter.
Apr. 18-20. Disciples Ministers' Institute, University Church, Des Moines.
Apr. 19-21. Interdenominational Conference, Fellowship of Southern Churchmen, Raleigh, N. C.
Apr. 20. Central Pennsylvania Methodist Episcopal Annual Conference, Williamsport, Pa.
Apr. 20. Lexington Methodist Episcopal Annual Conference, Cleveland, O.
Apr. 20. New Hampshire Methodist Episcopal Annual Conference, Concord.
Apr. 22-28. National Y.W.C.A. Convention, Columbus, O.
Apr. 25, 26. Ninth Annual State Convention, Pennsylvania Council of Churches, Grace Methodist Church, Harrisburg.
Apr. 27-May 1. Indiana Evangelical Annual Conference, Kendallville.
Apr. 28. Methodist Episcopal Church, South, General Conference, Birmingham, Ala.
Apr. 30-May 3. Women's International League for Peace and Freedom, Annual Meeting, Board of Directors, Minneapolis.

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EDITORIAL

THE DATE of this issue is Ash Wednesday, the beginning of Lent. Rarely, if ever, has that day broken upon a world so ready for penitence and self-abasement, a world so devoid of direction and faith, so desperately confused, so nearly hopeless. "We move," said Will Durant several years ago, "into an age of spiritual exhaustion and despondency like that which hungered for the birth of Christ. . . . The greatest question of our time is not communism versus individualism, not Europe versus America, not even the East versus the West; it is whether man can bear to live without God." The growing confusion of our thoughts, the growing despair in our hearts, the growing chaos in our world have already answered that question. Our world dies for lack of the faith to which it is the church's chief business to bear witness—faith in God, from whose unchanging and eternal purposes the world derives stability and significance, in whose will is its peace, and in whose grace is healing for its ghastly wounds. We do not need Ash Wednesday to remind us of our faithlessness and failure. The world's desperate plight is a call to repentance. Our age waits again for the birth of Christ, because the church has failed to witness effectively to his continuing life.

Ash Wednesday Amid Chaos

This Military Madness

AN INCIDENT to which Mr. Shillito referred briefly in his correspondence from England last week deserves more than passing attention. Great Britain is living, as all the world knows, in deadly fear of German air raids. A major part of the current British rearmament expenditure is being devoted to protection against this German air menace. Gas masks have been provided for the entire civilian population of the British isles; underground refuges constructed in cities and in the open country, and the most elaborate anti-aircraft defenses in existence are said to have been built around English cities and in the vicinity of army depots. But even these vast preparations have failed to reassure the public. Recently, therefore, a commission was sent to Germany to ask the nazis how they are going about the preparations which they are likewise making to repel and survive an air attack. Everything having to do with the air service is supposed to be the most secret of the secrets of a modern army. But Marshal Göring met the exploring British committee graciously, showed them the German air preparations in their entirety, and made only the single stipulation that Great Britain should extend a reciprocal courtesy to Germany. Now a commission of German aviation experts is about to take advantage of this arrangement. Yet at the very time that this exchange of airforce secrets was in progress, the British government tried to whip up public excitement and apprehension by staging a spy trial in London, complete with the beautiful blonde temptress, the missing papers and all the other requisites for an E. Phillips Oppenheim thriller. How is one to make sense out of such a juxtaposition of events? The answer is, of course, that the whole thing doesn't make sense. It is simply the sort of thing which goes on in a world where militarism has run mad.

Seizing Church Property Does Not Destroy Religion

SIGNS that religion not only survives but is reviving in Russia have been hopefully noted by foreign observers. They are now recognized and viewed with alarm by soviet authorities. The Moscow *Izvestia* asserts that thousands of peripatetic preachers, masquerading as laborers, peddlers or artisans, are wandering over the countryside, and are even conducting religious services among the workers on collectivized farms and in government factories. This quasi-official soviet journal exhorts the secret police to redoubled vigilance to discover and arrest these modern Lollards, and urges the Society of the Militant Godless to renew its war upon religion. By way of encouraging these agencies of atheism, it reveals for the first time the statistics of expropriated church property. Its total value is estimated at a little more than three and one-half billion dollars (7,150,000,000 gold rubles). But this, apparently, covers only church buildings and their contents. In addition, the government has taken title to 1,700,000 acres of land, including 436 dairy farms and 620 stock farms, and has nationalized and liquidated 2,931 institutions, such as

monasteries, hospitals, schools, asylums, homes for the poor and hostels for pilgrims. The church has thus been deprived of three kinds of property: first, church buildings and liturgical equipment, including jeweled icons and vestments; second, income producing property and endowments; third, property used for charitable and educational purposes. And yet, even after this policy of expropriation, extending over twenty years, has left the church impoverished and without social status, religion still lives and there must be a new campaign to quench its fire! Can it be that the vitality of religion is not so dependent upon its property as we have supposed?

O. O. McIntyre, Exploiter of Urban Glamor

O. O. McINTYRE, New York columnist who died recently, was a portent and a parable. Even in the solemn presence of death it is not disrespectful to remark that he made two hundred thousand dollars a year by writing the trashiest column ever put in print. The comment would scarcely have offended him. He was proud of his earnings, and he knew his stuff was trash. He was, in a way, proud of that too. For he would have asked, Why do seven million people read my trash? And he would have answered, with truth, Because I make it glitter. His "New York Day by Day" was the picture of a New York that never was on land or sea. It was simply the product of his own imagination operating with a Hollywood technique upon such materials as the city, the screen and memories of the midwest supplied. Motion picture stars, New York socialites and notables of politics and sport furnished his personnel; breezy familiarity with these gave him the air of distinction; and the stubbornly maintained standpoint of Gallipolis, Ohio, gave to his millions of readers the feeling that they too, ordinary folks with commonplace lives and petty pleasures, had a vicarious participation in the glamorous gaiety of the metropolis. People like that are the backbone of the country, one may well say, but even the most stalwart and conscientious vertebrae may find their relative immobility a bit irksome. Dwellers in small towns and small-town dwellers in the big town like to believe that somewhere life is opulent and colorful. Middle class subjects read the court calendar with avidity and rejoice in the splendors of a coronation. The movies feed, while they stimulate and vitiate, the popular appetite for romantic glamor. McIntyre did something like that. The life of the city, spiced and seasoned to taste (often bad taste) by imagination untrammeled by facts, has a fearful fascination for the rural mind. Advocates of back-to-the-land movements must take that into account.

War Cannot Be Made Safe For Noncombatants

IT IS strange that men who consider themselves too practical and realistic to permit themselves to hope for the abolition of war, international agreement or otherwise, still cherish the fond illusion that treaties may be effective to take the horrors out of war. A campaign is now afoot, sponsored chiefly by the Hearst papers, to urge the calling of an international conference to revise the rules of war by treaty, so that hereafter any nation which bombs unprotected towns or slaughters noncombatants will be deemed to have committed an offense against the law of nations. Of course it is recognized that all war is now an offense against the law of nations and a breach of treaty obligations already existing. But the Kellogg-Briand pact is now said to be ineffective, as indeed it is. Nations which have entered into a covenant not to use war as an instrument of national policy nevertheless do use it. That being the case, what reason is there to hope that these covenant-breaking nations would more scrupulously observe an agreement to abstain from this or that particularly odious form of war? When war was considered a kind of knightly game, it might be plausible under the "Truce of God" to forbid hostilities from Wednesday night until Monday morning, but it was not effective even then. It is less possible now than in the eleventh century to hope that warring forces will be restrained by treaty agreements from using measures by which they expect to gain a military advantage. War is not a beast that can be domesticated and gentled. It cannot be trained to trot in harness and answer to bit and rein. It goes its own way, devouring what lies before it. War is not a game played under the eye of an umpire; it is a fight without a referee. There are no penalties for breaking the rules—if there are rules. The penalties fall upon those who observe the rules. Wars are not fought by armies but by nations—noncombatants and all. It cannot be made pretty or comfortable. If you don't want the slaughter of the innocents, then you don't want war, for that is what war is.

Must African Missionaries Teach Race Discrimination?

IS THE government of the Union of South Africa getting ready to insist that racial discrimination must be taught in mission schools attended solely by native children? Sir John Harris, one of England's greatest living authorities on Africa, contends that it is. In a long article in the *Christian World* of London, Sir John analyzes the recently published report of the union's native affairs commission, and concludes that the policy recommended means that all schools are to be brought under such control that there shall be no more teaching of racial brotherhood. The report is said to be bitterly critical of the mission schools, and calls for a new policy of education to cover an area of "54,000 square miles of native territory in which are represented sixty-five churches and missionary societies and seven independent native churches." "What," Sir John asks, "is behind all this? Unfortunately the basis for action is a vital principle; it is writ so large over the whole report that none can mistake it. In the sections attacking missionary education are the pregnant words: 'It (the curriculum) has no relation to the native policy of the country.' That policy has been made crystal clear, namely, racial discrimination! . . . Here may be seen the fundamental cleavage between missionaries and government. Christian native policy, as hitherto taught by the missionaries and many others, implies the real and effectual brotherhood of man upon a broad nonracial basis. Native policy as interpreted in this report means a denial of any white human brotherhood with natives." If the

Union of South Africa accepts the commission's recommendations, Sir John holds that the teaching of racial discrimination will become obligatory in all Africa south of the Zambesi. "Missionaries," he concludes, "will thus be required to abandon their practice of including in their message the doctrine enshrined in the words *ab uno sanguine.*" Evidently the words of warning which Dr. Arthur E. Holt contributed to these pages last year ("Africa Tests Christianity," January 20, 1937, and "Unrest in the African Bible Belt," June 2, 1937) were well justified. What are the mission boards going to do about it?

Japanese Oppose Army Mobilization Bill

EVERY American understands by this time that Japan is helpless in the grasp of its army caste. What a shock it must be, therefore, to discover that the supposedly inert Japanese Diet will not swallow an army mobilization bill which is almost a twin to the bill which the American Congress is getting ready to pass with hardly a struggle! For if reports from Tokyo are reliable, the majority in the Diet is resisting desperately efforts by the army to enact a law which might have been copied almost word for word from the Hill-Sheppard (now the May) bill. Here is the pending Japanese measure, as summarized by the *New York Times:*

> The bill establishes state control over all industries connected with defense and empowers the government to commandeer virtually every industrial commodity. It authorizes compulsory labor service, the regulation of wages and the prohibition of strikes. Public meetings and movements may be prohibited and the press brought under complete control. People may be examined and registered according to vocation, and the production and distribution of materials may be regulated. Producers and merchants may be ordered to hold in stock fixed quantities of materials and industrialists may be ordered to install machinery. Control of industrial planning, contracts, prices, insurance and transportation charges is to be vested in officials. Capital is to be controlled and orders may be issued concerning company promotion and amalgamation and increases of capital share and debenture issues. Trade also is to be placed in official hands, and tariffs may be altered and imports and exports regulated by decree.

According to the *Times,* the political parties in Japan which up to this time have gone along with the army in its Chinese adventure, have determined to fight this measure to a finish. Why? Because they believe that if such a measure is enacted, Japan will have joined the ranks of the totalitarian states and the last vestige of parliamentary government will have been destroyed! All of which is something for those who are supporting the May bill at Washington to think about.

The Insanity Racket Obstructs Justice

THE SLANG phrase, "getting away with murder," describes both figuratively and literally what happened in the Wright case in California. An insanity plea was the avenue of escape. The defendant had admittedly killed two people under circumstances which might have tempted his lawyers to cite the "unwritten law" for one killing, though it could scarcely have had even its usual fallacious plausibility for the other. But they did not do that. Instead, they persuaded the jury that he was temporarily insane. The man may have been insane, for all we know. The point is that nobody knows, and that the decision of a jury of honest but untrained citizens in regard to his sanity gives no information of sufficient certainty upon which to base the conviction or acquittal of a prisoner or a course of action for the protection of society against the recurrence of such murderous acts. Humanity revolts from the thought of punishing an insane person for a deed done by his hand without the knowledge or consent of his mind. But common sense no less revolts against the common procedure of acquitting a criminal on the ground of insanity, on the testimony of an alienist employed by the defense, holding him for a little while in a mental hospital, then releasing him as cured and leaving him free to have another mental lapse and commit another crime. That often happens. The record of a recent Chicago case runs thus: robbery committed in 1932; robber acquitted as insane and confined in asylum; discharged as cured in 1935; committed another robbery in 1937. Insane again? Very likely; at least as insane as he was the first time. When the insanity plea is valid, acquittal is justified; but society must, in self-defense, recognize a criminal's liability to temporary insanity as a permanent characteristic. So long as the decision upon a defendant's sanity is left to the decision of the jury, swayed by the testimony of alienists brought in by the defense for the sole purpose of securing an acquittal, just that long will the plea of insanity be a means of thwarting justice. Determinations of sanity should be made by experts who, like honest scientists in any field, are seeking the truth, not a verdict for the side that pays them.

Peace Playwriting Contest

THE Religious Drama Council of New York has announced a two hundred dollar prize as the first award in a contest to create new one-act peace plays. Details of the plan may be secured from the council's office at 71 West 23rd Street, New York. The council hopes that the size of its first award will be sufficient to attract skilled playwrights. It may do so, for many experienced playwrights are in need of two hundred dollars—and many have positive convictions on the subject of peace. If past contests of this nature are any criterion, however, it is far more certain that the council will be deluged with plays from peace advocates who have not the slightest knowledge of the dramatist's art. Probably ninety-nine per cent of the plays will reek with propaganda. Theme will predominate over character. Men and women who are otherwise normal, and who would not think of trying to compose a symphony without some training in technique, will borrow a typewriter and with sublime self-confidence start writing dialogue for a play. All inhibitions are off. It may not be amiss, therefore, to suggest that the prospective contestants would do well, before rushing to their typewriters, to study the structure of the one-act play. (A good text is Percival Wilde's *The Craftsmanship of the One-Act Play.)* Another suggestion may be worth attention: Are the best plays on any theme written when the playwright deliberately chooses the theme first and his characters and

story second? Such dramas as Sophocles' *Antigone,* Charles Rann Kennedy's *Terrible Meek* and Sheriff's *Journey's End* have probably accomplished more toward making people want to work for peace and toward making war abhorrent than all the peace plays on the market. Their authors began with powerful stories of universal appeal, not with a preachment about peace. The propaganda peace play, like the temperance play, never attracts anyone but those who are already persuaded to the cause. The indirect approach will be more effective in the long run than the direct.

The Day of the Dictators

ANTHONY EDEN'S resignation as British foreign secretary may prove a turning-point in European history. It may mark the hour at which more than a hundred years of British domination over European politics came to a final end. Britain's leadership has, to be sure, been under attack ever since the opening of this century. Edward VII sought to make it secure by negotiating the Triple Entente, which was later to provide the basis of the alliance which fought the World War. After the war, British influence seemed for a time to be reestablished, partly through the leading role played at Geneva and partly through the ascendancy gradually established over France and her allies. But the reality of Britain's power was all the time becoming more suspect in the arena of European statecraft. At last the fascist dictators have challenged it, successfully. Mr. Eden's departure from the foreign office is England's acknowledgment that the time has come when, if there is to be peace in Europe, Britain must accept the dictators' terms.

The Eden resignation is a climax to a series of dramatic events. The first sign that something momentous impended came when Hitler purged the high command of the German army. Assumption of personal command of the army by the Führer was equivalent to notice served on the world that that army was about to assume a much more active and positive part in nazi politics. Within a week the importance of this new role was made clear. Summoned to Berchtesgaden, Hitler's Bavarian mountain retreat, Chancellor Schuschnigg found Germany's new army leaders waiting with orders for mobilization on the Austrian frontier. In a stormy interview with the nazi dictator the head of the Austrian government learned that he must either immediately place nazis and nazi sympathizers in key cabinet positions, while at the same time opening the way for the nazis to take control of Austria's internal politics, or the German army would be given its marching orders. Schuschnigg's appeal to Italy, to France, to England revealed his helplessness. Two hours before Hitler's ultimatum was to have expired, with German troops reported already massing at the frontier, Schuschnigg surrendered.

Even in London and Paris there could be no minimizing the importance of Hitler's achievement. The long sought *anschluss* had been won, in fact if not yet in form. Within twenty-four hours the newly nazi-chosen Austrian minister of the interior was hastening from Vienna to Berlin to get his orders. The nazi sphere of power had been consolidated, as Hitler was later to point out in his speech to the Reichstag, from the North sea all the way across central Europe and into the Balkans, where German influence has now become supreme in Hungary, Bulgaria and Yugoslavia. The league states, which had imposed their veto when the *anschluss* was negotiated by liberal German and Austrian governments in 1931, were silent in acquiescence. More than that, Italy was likewise silent. Hitler had established his primacy in the concert of fascist dictators.

But the nazi Führer would not let Europe rest. He has proved, at least to his own satisfaction, that a successful dictator must always keep pointing his nation toward yet greater triumphs beckoning in the immediate future. Accordingly, Hitler's absorption of Austria was followed in less than a week by his speech to the Reichstag. Staged with all the impressiveness of nazi pageantry, the dictator for three hours harangued both his own people and the outside world on his future intentions. He means, he made it clear, to see to it that Franco wins in Spain and to give Japan every possible encouragement in China. He intends to complete the nazification of all Germanic regions in the countries adjoining the reich; in particular, he intends to crack down on Czechoslovakia for its treatment of its German minority. He will insist that England, France and Belgium return Germany's pre-war African colonies, although he assured Japan that she need not fear a demand for return of the island colonies occupied in the Pacific. The international campaign against communism must be pressed; soviet Russia must be isolated. And for the benefit of any who might cavil at such a policy, the Führer threatened appeal to Germany's shining sword.

It was at the close of this swift succession of events that Mr. Chamberlain dropped his foreign secretary. The reason for his decision is plain enough. Mr. Eden had consistently stood for a bold policy in opposition to the fascist dictators. Using, where convenient, the machinery of the League of Nations, but in reality relying upon the strength of the French and Russian armies and of the British navy, Mr. Eden had believed that the way to deal with Mussolini and Hitler was to be quite as assertive, quite as unyielding as either of the dictators. Mr. Chamberlain is of another mind. He does not believe that Britain, or Britain in combination with any assured allies, is ready to challenge the armed fascist states. He believes that what England and Europe supremely need at the present juncture is appeasement, a period of quiet in which jumpy nerves can subside, and incidentally a period of armistice in which Britain can build up her fighting forces.

That the means which he has taken to gain this breathing spell will cost Mr. Chamberlain the humiliation of going, hat in hand, to offer the dictators an understanding on their own terms, does not deter the British prime minister. "What we are seeking to do," he told Parliament in defending his policy against Mr. Eden, "is to get general appeasement through Europe which will give us peace. If we can bring Germany, Italy, France and ourselves into a settlement of their differences, we shall have saved the peace of Europe for a generation." Such words must not be dismissed lightly. Europe at peace for a generation might mean the salvation of Western civilization.

And it is not beyond the realm of possibility that Mr.

Chamberlain's sensational alteration of British policy may gain a long span of peace. Despite the inner compulsion which drives dictatorships toward new adventures, the gains which Mr. Chamberlain is evidently willing to offer Mussolini and Hitler should be enough to satisfy their appetites for some time. To Mussolini, Britain will offer not only recognition of the Ethiopian conquest and of his African empire, but—with the triumph of Franco in Spain—virtual suzerainty over the Mediterranean. The empire of the new Caesar will be confirmed in its position squarely athwart the lines of communication between France and her African colonies and between England and India. To Hitler, Britain will offer not only a return of colonies, but also assurance that the advance on Austria may be pushed forward into Czechoslovakia without interference and that Germany may resume her pre-war position of military supremacy on the Continent with even greater political influence in southeastern Europe than the Hohenzollern empire knew. To both dictators, Britain will offer credits and loans sufficient to open a way of escape from their encompassing economic tribulations.

It is a staggering price which Mr. Chamberlain is willing to pay for a generation of peace. But is it enough? Doubts persist. Questions will not down. Despite the decisiveness with which Mr. Chamberlain has acted in dropping Mr. Eden, even the prime minister must be facing those questions in the deep recesses of his own thought. Will Mussolini be satisfied with his present African empire? Can Czechoslovakia be sacrificed without a volcanic eruption in central Europe? Will tory England—Mr. Chamberlain's own England—bow to Hitler's readiness to hand over to Japan British interests in the Far East? And more than all else, can a Germany and a Japan flushed with this acknowledgment of their power be trusted not to attack an isolated Russia?

To all such questions Mr. Chamberlain and his supporters would undoubtedly answer: Leave these problems to the future. It is appeasement *now* that counts. It is a relaxation of the tension *now* which must be gained, even at this great price which we are offering. As for these future problems, do not forget that the British rearmament program is just moving into high gear. Give it just a few years in which to operate unchecked. It is really not a generation of armistice which is being sought; it is only three or four or five years. Five years at the most. Then England will be rearmed. Then she will be strong enough to resume her accustomed role. Then she will cease to sue; then she will again impose her will on all Europe. Then the day of the *pax Britannica* will return.

Beyond question, this is the thought which lurks in the back of Mr. Chamberlain's mind as he turns to negotiate with the fascist dictators on the dictators' terms. It is the thought which buoys up British pride as the nation sees its prime minister acknowledging his readiness to play third fiddle to Hitler and Mussolini. And it is possible that history may work out that way. Who can prophesy with confidence? But it should be clear that if this is to be the course which Britain later follows, that course will make it necessary for Britain to adopt the aggressor's role. Mr. Chamberlain is about to accept a new status quo as a basis of peace. It is to be a status quo in accord with the wishes of the dictators. If the time comes when Britain, rearmed, seeks to change this, it can do so only by becoming what Hitler and Mussolini have hitherto been—a sword-brandishing aggressor.

But whatever the ultimate result of Britain's change of policy may turn out to be, today is indubitably the day of the dictators. A reluctant Britain, followed perforce by a helpless France, ranges itself along the Berlin-Rome axis. England strikes hands with the architects of the fascist internationale. Hitler and Mussolini climb to a new pinnacle of power. Will they be content to rest there? *Can* they rest there? It is because the answers to those questions are so uncertain that the peace which Mr. Chamberlain is trying to buy seems to the distant observer so unreal. But the sight of the British prime minister hand in hand with Hitler and Mussolini should be sufficient to put an end to talk in this country of the advantages of a "parallel policy" with England.

The Return of Controversy

IS it possible that old-fashioned ecclesiastical controversy is coming back? For a long time it has been assumed that questions about church organization and theological doctrine were dead, that they had died of inanition and unreality, that they had been superseded by questions of an ethical or social or "practical" nature. Yet here these questions come trooping back to the front page, so to speak. There will be much rubbing of eyes before some among us can get their consent to believe that such subjects as the church's polity, its modes of worship, the practice and meaning of baptism, the place and significance of the Lord's Supper, the ordination of ministers, not to mention the historic doctrines of the faith, are matters with which Christian people should seriously concern themselves. To many it will seem like a reactionary interest. Some will describe it as a compensatory interest into which the church is being driven on account of the desperate straits in which it finds itself in a world which drifts steadily away from Christianity.

This interpretation is not implausible. Of the three major functions which the church exercises in its relation to the world—evangelism, missions and social action—the first is decadent, the second has come to an impasse and the third, at best, has never been more than a kind of dilettante interest indulged by a small minority in the churches. Are the evangelists and the missionaries and the social gospelers getting tired? If so, it is not strange that there should be a kind of nostalgic turning back to the old-time problems which were left unsolved when liberalism and social idealism and "practical Christianity" began to divert attention from them more than a generation ago.

These old-fashioned problems were at that time grouped together under the opprobrious term "churchianity." The church, it was charged, was thinking too much about itself, and not enough about its mission in the world. Christianity was held to be "a way of life." It made little difference how the church was organized if only it "got busy" with its job! The Christian values, as Dr. Atkins says, in his able article in this issue, lay "in another region." Therefore he and those for whom he speaks "are not much con-

cerned about polity," and they shrink at the prospect of the return of the long familiar controversies of the past.

But Dr. Atkins is, if he will let us say so, very much concerned about polity. He is so much concerned about it that he has risen up in vigorous protest against a movement in the Christian church which seems to him to threaten the polity to which he is attached. He is greatly concerned to preserve the congregational polity. This he has a perfect right and duty to do. But he cannot do so under the claim that polity is a matter that does not concern him.

Nor can he do so under the claim that congregationalism is not a polity, for that is precisely what congregationalism is. It began as a polity in dissent from the catholic polity, it continues as a polity, and it cannot be defended except as a polity. This does not mean that congregationalism was an "empty" polity, a polity for its own sake. On the contrary, its emphasis on the congregational polity was always for the sake of certain "Christian values" which, it held, required embodiment in such a polity and could not be conserved and enriched without it. But, historically, the "dissidence of dissent" expressed itself in a rupture of church polity and took form in the establishment of a different kind of church—that is, a church with a different kind of polity.

We grant that there is a considerable element of reactionism and even of defeatism in the mood of many who have recently awakened to the importance of church organization and of the internal features of the visible church, but we cannot believe that the current renewal of interest in the unsolved problems of the past is primarily or chiefly due to such a motivation. The leadership of the Christian church is not tired. Nor does it betray any of the marks of defeat. The church has not for generations been so much alive and so positive in its affirmation of the truth of its gospel.

It would be more true to say that it was the church of the past two generations that was characterized by fatigue and defeatism, than to apply those terms to the movements now emerging in the contemporary church. It could be argued that liberalism was ashamed of the gospel, and exchanged Christianity's most characteristic concepts for the concepts found in secular culture; that the social gospel was itself a compensatory activity to conceal the emptiness of the Christian tradition; that the decadence of evangelism, both in message and in technique, reflected the paucity and flabbiness of the church's faith.

We say it *could* be so argued. But we do not read the scroll of the recent past in any such light. On the contrary, the period out of which the church is now emerging has been a period of great productivity. It has been an interim period, a period of experimentation, of trial and error, of attempted adjustment to the findings of its own scholarship and to the findings of secular scholarship, both revolutionary. But now the church's leaders—their intellectual burden lightened, their faith emancipated from the rigidities of legalism and literalism—are coming back to the church itself, seeking anew to understand its nature and to define its unique responsibility and function. Three convictions they bring with them: First, that Christianity is true—true in its own right, and in its own ideology. Second, that its responsibility for civilization is more clear and vastly greater than the church has ever before realized. And third, that the inherent nature of the church as the body of Christ together with the faithful exercise of its function in the world requires that its sectarian divisions give place to a new organic expression of the Christian community in which the spiritual treasures and powers of each part shall become the treasure and powers of the whole body.

It is because these three affirmative convictions are taking form in the mind of the church that the old-fashioned subjects of Christian controversy are coming to life again. These subjects constitute the obstacles which must be removed if these convictions are to be translated into action and living organization. Questions of baptism, the eucharist, ordination of ministers, liturgy, polity, as well as questions of creed, these are all bound to emerge when the churches begin to talk to one another in terms of their common faith. Such subjects are the *given* elements of the problem of a united Christianity. One may take a top-lofty attitude toward them. One may be highly impatient with any discussion of them—but there they are! They cannot be solved by ignoring them. They cannot be solved by recognizing them as fixed differences lodged in some mystical "fourth dimension." To adopt Dr. Atkins' counsel—"the most catholic way is for us [Congregationalists] and the bishop to be good friends, which is entirely possible, help each other as much as possible, and otherwise to bother each other as little as possible, which with our present going concern is entirely possible"—to adopt this counsel is to evade the responsibility which devolves upon the church by virtue of the three affirmative convictions stated above.

Some day these questions have got to be faced—if the Christian church is to survive. They will not solve themselves in sectarian isolation. Continued schism only perpetuates and intensifies these differences. It keeps them alive after all genuine conviction concerning them has vanished and it uses them to keep the church divided. This fact discloses the nature of the sin which inheres in sectarianism. We can see it plainly if we put to ourselves this question: Are our present denominational differences so important that, *if we now had a united church,* and these differences should newly arise, our consciences would impel us to divide the church over them? Few would answer yes to this question. The great body of Christian intelligence has now, happily, reached the point where, if the church were united, all these differences on polity, on sacrament, on orders, on creed, would willingly be entrusted to the wisdom of the whole church, guided by the Spirit of God, rather than to cause a rupture in the body of Christ on account of any of them.

But there they stand—these differences—imbedded in our sectarian systems and traditions which Dr. Atkins aptly describes as a kind of "fourth dimension." The concept is illuminating. It suggests precisely what our sectarianism has done to Christianity—it has taken our common faith, divided it, and carried away its parts into obscurantist fourth dimensional caves, rendering it inaccessible to the interactions of fellowship, to rational argument, to newly discovered truth, to the challenges of the secular world, and unresponsive to the prayer of the great Head of the church that its members might be one body. But now these differences, which have been long sequestered in cryptic fourth dimensions, are being brought out into the light of common day, that is, into the focus of

ecumenical attention. They are being looked at with objective eyes and with hearts that are determined to understand and to overcome and resolve them in a deeper, reconciling insight.

Greatly as we regret to differ with so wise a teacher as Dr. Atkins, we are bound to say, however, that his inferences from the fourth dimension concept are belated. A generation ago his thesis would have been acceptable and perhaps relevant. At that time we needed to be told that our differences were rooted in an obscure background of irrationality. Today, however, he is only saying what the best minds of the church, those whose endeavors he is criticizing, are saying. But with this difference: whereas Dr. Atkins urges the irrationality of the fourth dimension as a reason for passivity and grave caution, with just a touch of despair, they are urging it as a reason for action and hope. Dr. Atkins says that no one can define the fourth dimension in this connection, and that if it could be defined it would not be the fourth dimension. But the ecumenical movement in the church is engaged in no less a task than that of defining it and dissipating its obscurity. The result is that "the familiar fields of argument and disagreement" are emerging again into attention and discussion.

These fields do indeed wear the aspect of familiarity, but they are not so familiar as they seem. It is important to note the change that has come over them. The old controversies differed from the new in that they proceeded from a fundamentally different motive. All our old-fashioned controversies over polity, baptism, the Lord's Supper, ordination and doctrine, were motivated by the need of providing an apologetic for the existence of this denomination or that. This is the case no longer. No one cares now about the apologetic which any denomination can give for its separate existence. Its Christian right to a separate sectarian existence is under challenge—and that not alone by its neighbors but by itself! A wholly new kind of interest in these denominational differences has emerged. We are interested in them because they stand in the way of the church's unity and catholicity. The new controversy arises in this perspective. The aim of the old controversy was apologetic; the aim of the new is irenic. In the old controversy the right of schism was taken for granted; in the new the fact of schism is deplored in humility and penitence. The old controversy was an attempt to justify differences and divisions; the new is an attempt to heal and transcend them.

To this fundamental distinction between the old and the new controversy we must add another. The subjects are indeed the same, but new criteria have emerged by which conclusions are to be judged. Our thinkers and leaders return to these old-fashioned differences emancipated from the legalism and literalism which characterized the old time debate. They bring with them the results of two generations of scholarly investigation of the biblical sources and texts and a new outlook upon the history of the church. They understand better how these sectarian differences arose, how they were interwoven with political factors, in what degree they grew out of temporary abuses and out of misunderstandings. The psychology of sectarianism is beginning to be known. In a word, the fixity of the "fourth dimension" is being broken up and we are aware of likenesses and agreements and affinities where formerly we saw only differences.

No issue between the churches can now be settled by the quotation of a biblical text, as our fathers used to assume. No issue will be settled by reference to an authoritarian standard, whether doctrinal or ecclesiastical. These rigidities of the past have given way to criteria which are vital and realistic, and therefore flexible and capable of a richer inclusiveness. We approach the old subjects of controversy in a new intellectual mood. True, this mood leads many to expect decisive solutions too hastily and easily, like the enthusiastic layman who asked his pastor on the latter's return from Edinburgh last summer: "Did the churches agree to unite?" It is well that we should be cautioned against such superficial optimism.

But there is such a thing as adding to the difficulty of the problem by making it harder than it really is. To cloud the specific issues by translating them into obscurantist categories like that of the "fourth dimension," and to leave them there in cryptic inaccessibility, is to render a dubious service to the divine purpose which now at last, thank God, commands the zeal of the best minds and hearts of the Christian church.

The Awe Inspired By Reviewers

EDITOR THE CHRISTIAN CENTURY:

SIR: Have the years robbed you of the mysterious awe with which your mind once surrounded reviewers and others who pass judgment in the press? Or do you still tremble when you see that your works are their theme, and you are receiving your sentence?

It is strange how this feeling lingers. The singer who is known all over the world will buy eagerly all the press notices on the day after the concert, and if there is in one of them the hint that he (or more probably she) was not in the best of form, why he (or she) will be in the depths of gloom. It does not matter much what authority the critic possesses. I will guarantee that the most celebrated of best-sellers—if that word can be applied to a person—goes about with a light heart if the youthful reviewer on the staff of the *Five Bears* weekly paper says ". . . has never done better work." This awe of which I speak somehow surrounds any judgment when once it is in print.

The public man—statesman, preacher, writer, artist—may deal with the press in two ways. The first and more dangerous is to ignore it altogether—to cry defiantly: "Let them say what they please!" That way may lead to repression, and hidden enemies of the soul may bide their time in the recesses of the unconscious. Or he may collect everything that is written and through the kind offices of press-cutting agencies he may discover all that the press of the world has said about him. That may give him sorrow of heart, but there is always the possibility that he may learn wisdom. No preacher or writer can afford to despise the judgment of his fellows.

But it is right to discriminate. There was once a preacher who was awed by the presence in his congregation of three

retired preachers. There was terror in the thought of what they might think of him. But he hit upon a happy solution of his fears: he invited each of them to preach when he was present. He had no more fears.

It might solve some of the fears which the reviewers of life and art and letters create if we reflected upon their common humanity. They may make mistakes like the rest of us. Was there not a reviewer who when Tennyson's "In Memoriam" appeared pronounced it a poem which came from the full heart of the widow of a military man? It is well to remember the possible frailties in judgment of these critics. But it is much more sensible to say, "What if this man is right, and I *was* in poor voice, or I *did* not make my points clear?"

On balance don't you agree that reviewers and all such critics, if they do not always merit the halo of mystery and awe, nevertheless do a most useful service, and deserve well of all such as speak and write? If they are in any peculiar danger today, it is because they are becoming a little too kind, and do not sufficiently lay down their canons of criticism. Don't you find the critics too ready to say that "so-and-so lived up to his standards," whereas I want to know whether he lives up to the reviewer's standards? I don't want to see reviewing die from excess of love.

But for myself I must admit that I still read with awe the words of reviewers, and if the most humble of this body of public servants declares that Quintus is "here at his best," I am ready to defy the world. And what a touching faith one has in those who pass unfavorable judgments! Now if he had said—but I need not pursue such a distressing line of thought.

Ever yours,
QUINTUS QUIZ.

VERSE

Road's End

THE roads of earth have heard the thunder sound
Of marching feet on fame's brief journey bound.

The roads have made the towered cities friends
And called the caravans from far world ends.

Along them labor goes with burdens old
And joy outrides the dawns to sunsets cold.

But to the weary heart with faring done
One road is sweetest at the set of sun:

The little road that ends like none before
Where love stands waiting at a homeland door!

ARTHUR WALLACE PEACH.

How Far to Avalon?

HOW far is it to Avalon,
That shining place of dreams
Where care and sorrow trouble not,
Where morning casts its beams
Forever down on friendly lands,
Where children play in happy bands?

So far it seems to those who toil
In brutal haunts of greed;
So far to those who strive and sweat
In poverty and need:
And yet their eyes oft look upon
The shining heights of Avalon.

For faith can build a road that leads
From penury and night,
And hope can glimpse the palaces
Of fairy realms of light,
And love can find—fate cannot bar!—
Where Avalon and beauty are.

THOMAS CURTIS CLARK.

Conscientious Objector

DIE for my country?
Yes, of course I would!
But not the easy way—
Bands playing,
Flags waving,
And the cheers of war-mad thousands in my ears!
And not the useless way—
My body splattered over foreign fields
Or hung in shreds on barbed-wire barriers,
That rabble-rousing slogans be proved false
And millionaires make profits from my blood!
God give me strength
To die the hardest way—
To die for peace,
Conviction,
And a dream of brotherhood—
My only crime that I refuse to kill!
The Pioneer of Peace died on a Cross—
That was before the day of firing squads!

RAY M. JOHNSON.

Miracle

DOWN that dark river I had traveled far
But now return to this dim way called life—
Encumbering weakness, pain and throbbing scar,
A soul too weary for each second's strife;
For I, who yesterday was proudly free,
Must now lie helpless as a tiny child;
I long for freedom, for lost liberty,
And know the crushing trap that tears the wild.

But day by day the flood of life returns,
And like a child, I find the old, old ways.
I feel new blossoming life, my spirit learns
The peace that follows pain; my heart gives praise
For clearer sight and soul-awakening,
That sees, newborn, God's miracle of spring.

EDITH LOMBARD SQUIRES

'An Error in the Fourth Dimension'

By Gaius Glenn Atkins

KIPLING once wrote a story about a self-expatriated young American in England who owned several thousand miles of American railways. He naturally took Bradshaws and express trains casually and, with an urgent errand in London, had his butler flag an excessively sacrosanct up-express with a red flag from his private ninth green. The resulting complications are a detail. The title of the story was the thing. The fourth dimension needs watching, always. The mathematician's fourth dimension may be the hypothetical extension of a nonexistent body into a nondemonstrable space, but an error in his fourth dimensional calculations may eventually affect the building of a bridge. The fourth dimension in human relationship is the focus of our most persistent differences of opinion and the source of our most elusive misunderstandings.

I.

Of course, one cannot define what he means by the fourth dimension in this connection. If he could it would not be the fourth dimension. It would be simply our familiar fields of argument and disagreement in politics, religion, what you please. The psychologist might take a try at defining it and would, I suspect, call it only a doubtful way of describing those deep lying emotional patterns which dominate thought and action to an unsuspected degree. We can never trace them to their sources, which certainly include heredity, our formative environment, education, the consequent set and cast of our minds. We do not often discover them in direct action; their contributions are subtle and indirect. But they are there and perhaps more than any other single thing, they are *us*.

At any rate they have to be reckoned with in all our attempts to understand one another. Directly one says to oneself, "I am only rationalizing the contributions of my personal fourth dimension," he has, at least, a useful check upon his dogmatisms. One must equally allow for the fourth dimension in other people. Actually we do recognize the issues of other people's fourth dimension, though quite often we call them prejudices and partisanship and other uncomplimentary names. The issues of our personal fourth dimension we are equally likely to call sacred convictions, unassailable positions and other flattering names.

And we have of late discovered an extremely useful word to characterize fourth dimension attitudes and arguments with which we do not agree; we call them "obscurantist." Naturally. Words are poor vehicles for what we feel most deeply.

Religious differences call for a clearer recognition of the fourth dimension than any other sort of difference since religion itself is by nature markedly fourth dimensional. All this bears directly upon the whole issue of an ecumenical church which Oxford and Edinburgh have raised. The final differences of opinion which there sought reconciliation are in the fourth dimension; in attitudes, tempers, ruling ideas, convictions and emotions whose sources vein the whole watershed of Christian history, and a good many other watersheds, social and individual, besides. There was, we are told, a pretty frank recognition of differences of opinion, and what lies deeper than opinion, which are just now irreconcilable—at least by argument. Though no one called them affairs in the fourth dimension, they come to about that. A good deal of fourth dimensional readjustment will be needed before the generous hopes of these conferences find creative issue.

One should not say in view of what is being done in Russia, Germany, Italy and right here in America that new intellectual, emotional and spiritual types could not be created in two or three generations—maybe sooner. The fourth dimension can be reached and changed though it is actually a slow and even a risky business. You might possibly breed out, so to speak, a pretty desirable strain and get your ecumenical church at the cost of qualities quite necessary to the integrity of religion. Take, for example, "Congregationalists" as interpreted, advised, and otherwise dealt with in recent suggestive and provocative Christian Century editorials.

It has all sorts of fourth dimension bearings. The editorials assume that congregationalism is an ecclesiastic system of a sectarian sort and "weak for the want of catholicity," though sharing that weakness with other communions which make a creed of catholicity. Most Congregationalists would, I suspect, take no issue with the editor on many of his points; they would on the contrary recognize their relevance, though they no longer insist upon their polity as either holy or apostolic; that straw was long ago threshed out. Few Congregationalists believe that our polity is a kind of categorical imperative polity fit for a law universal. If catholicity is an always, everywhere and by everybody (this sounds more impressive in Latin) proposition, we are ruled out from the start. There is even a well-defined opinion among our leaders that ours is not a very good getting-on-in-the-world polity; that it does not gear in any too well with our kind of world and they keep suggesting changes. But if catholicity is a state of mind and a quality of faith, we are about as catholic as, say, an Anglo-catholic—maybe more so. One is not necessarily parochial because his church is a "parish church." If ecclesiastical Christendom outside the Roman Church is to be remade in the next few years, why not begin with a more careful definition of terms? (It would be a pretty good plan for future ecumenical councils to use Stuart Chase's *The Tyranny of Words* as a reference book.)

II.

But one cannot define them—they are mostly fourth dimension terms. "Catholicity" is one thing for Rome, another thing for Canterbury, another thing for Fond du Lac, another thing for wherever the patriarch of the Greek Church is, and something else for The Christian Century. There are differences between Congregationalists and Baptists and Disciples which have nothing to do with the fact that each one of the three carries on most of its business in a church meeting. Congregationalism is not a polity:

neither is either of the others. They are each after their fashion tempers and attitudes and understandings of the Christian life and faith. Each after its fashion is more concerned with an "open" than with a "closed" religion. (See Rufus Jones and Bergson.) Their conceptions of authority and administration grow out of that particular frontage. They do not open on the same things and their openness is uneven—but it is there.

Some of us—I think I dare use the plural—are not much concerned about polity and not too much excited over "ecumenical" (we had heard of the word before Oxford and Edinburgh) not because we are "indifferent and aloof" but because our conceptions of Christian values are in another region. We think a good deal of the current discussion is confusing "cultus" and "church" and quite apart from Christianity. Of course, that's *our* fourth dimension functioning in time and space. But it is there. I don't know how "dumb, confused and uncertain" Guthrie and the other brethren were at Edinburgh; I've a notion they may have been too wise to discuss what they could not actually understand, and too polite critically to intrude.

Some of us—again I dare use the plural—are that way with a bishop in full canonicals, pectoral cross and episcopal ring. If we think we understand him we make an error in the fourth dimension, and we have a feeling he is committing an error in the same dimension if he thinks he understands us. The most catholic way is for us and the bishop to be good friends, which is entirely possible, help each other as much as possible and otherwise to bother each other as little as possible, which, with our present going concern, is also entirely possible. That's one reason why we are cautious about disturbing the present going concern. We do not think we are thereby weak for want of catholicity; we think, allowing for all the varieties of fourth dimensions in Christendom, that is the wisest, most Christian kind of catholicity and capable of ecumenical expansion.

III.

We know the wastes of one kind and another and even the weaknesses of our divided estate. We are not, I trust, insensible to the idea of a united church, though we have a suspicion—our fourth dimension again—that some of the protagonists of one, undivided church are thinking more of the pomp and power of it than of its essential Christianity and conceive it as a potent, political engine to gear into an anarchical world; (also that it is an exciting thing to crusade for). Society does need something above and outside it to rebuke and control; at least it seems to. But we keep wondering how anything as above and outside society as the "mystical church," of which we now hear so much from some sources, can gear into society unless the mystical church is a motivating ideology, and then the whole question becomes subjective again.

We recognize the contemporaneous quest, growing into a demand, for certainty and authority as an inevitable consequence of the breakdown of inherited patterns and a phase of the mighty rhythm of the human mind and spirit. A united church should be more authoritative than a divided church, though if it be not invested with a sacerdotal authority, we don't quite see how; perhaps we are all confusing impressive and authoritative. When we call history to the witness stand, it seems to advise caution. Organically we haven't had a real ecumenical church anywhere for from one thousand to fifteen hundred years, but such records as we have of the ideally ecumenical period are not reassuring. Religion itself seems to have been subordinate to the interests of the church and the outcome was not happy. Some of the countries which have had an entirely united church for a long time have ended by not wanting any church at all—violently. The self-correction which has been the saving thing through the Christian centuries has on the whole been started more often by the schismatic margin than the authoritative center. Our divisions have not been an entire loss; they have sometimes provoked us to self-criticisms and amendments, even compelled us to self-criticisms and amendments.

The Free Churches have been a good thing for the Anglican Church and vice-versa. Protestantism has been a good thing for Roman Catholicism and vice-versa. It may be, of course, that *our* ecumenical church will be entirely different; that we have learned wisdom from the experiences of the past; an ample wisdom to make it spacious enough for all the varieties of fourth dimensions, free enough for their creative action and yet organically coherent. Possibly; but the signs of the times are not assuring. We have at our service any amount of experience in other fields which we do not seem to be using. What ground have we for expecting the ecumenical church to be an exception, especially when some hold that, being the mystical body of Christ, it cannot possibly go wrong?

IV.

We—still assuming a plural—do not believe that certainty can be imposed, not a real, convincing, inside kind of certainty. We think it must be evoked, discovered by feeling along all the walls of mystery by which we are surrounded, here a little, there a little and always subject to correction. We think the more seekers there are, the more likely we are to find it, and we distrust too much certainty, even our own. Also conceptions of authority which are too precise and final. We do not find our hitherto approximations to an ecumenical church much given to correcting their certainties or allowing their authority to be questioned. The contention that only a united church can reinterpret archaic creeds, rethink religion and do the things religion seems to need done, we think (to use the vernacular) won't wash. Truth seems to need insight more than mass agencies and a freedom which highly organized authority makes difficult.

We are able, we trust, to envisage the power and appeal of a united church and we wish Christians had been and were now able to get along together better. But we do not think the men and women who have paid, across the centuries, a great price for spiritual and intellectual freedom were sinning against the body of Christ. Nor do we think—though The Christian Century says we concede it—that the headship of Christ necessarily requires a catholic body—if that body be conceived in institutional terms. We think the "headship of Christ" is revealed in St. Paul's noble catalogue of the fruits of the Spirit, and that the many branched growth of the Christian churches has borne and still bears such fruits. If the reconciliation of

estranged communions is the next appointed fruit of the Spirit, so much the better; but there is a line of argument our fourth dimensions do not recognize as valid.

Some of the phrases now current raise more questions than they answer. The church is the vehicle of the grace of God, but only as it yields and extends the fruits of the Spirit—and these do not seem to recognize ecclesiastical frontiers. Christian fellowships, "weak for the want of catholicity," have often been rich in them and more or less universal churches at times quite poor in them, and we reverently wonder just how you can channel the grace of God anyhow. Nor de we believe that the history of Christianity and its many-branched development has been entirely without divine guidance since, say, the last ecumenical council of an organically undivided church, and we don't exactly know what is meant by schism or who among us has the right to do the labeling. We love the editor of The Christian Century in full and brilliant action on the heresy of Protestantism, but our fourth dimension does not feel called upon to go to the mourner's bench yet.

V.

Now, one might end by saying that Congregationalism represents all this about as distinctively as any communion and more distinctly than some. The implications of these attitudes have a vast incidence. They represent one approach to thought and life and fellowship. They involve a profound and integrated philosophy of life, thought and religion. They are the ways in which the reality and validity of religion are mediated to us, and we try to mediate them. But that is to limit by denominational lines the reach and significance of these attitudes. Those who feel and think in about the ways I have been trying to describe are in all the churches to a degree, in some more than others; in the pews and in the pulpits. They seem indispensable to all "open" religion and they reckon ill who leave them out. Such as these are not dumb mentally and just now they ought not to be dumb vocally.

Nor are they confused and uncertain beyond their more affirmative Christian brethren. They may feel that the deep source of all our confusion is really what is happening to inherited religion, and that a reorientation of ecclesiastical loyalty does not go deep enough or high enough to reach and resolve that. It may be only one more device. Finally, as Oliver Cromwell urged, we are ready to recognize that we might be mistaken. At any rate, in about such ways as these we might present our case. But unless it gets understood from the inside (I don't mean denominationally), it is not likely to be understood, which leaves us where we began—in the fourth dimension.

P.S. Congregational authorities (we really have them) are already addressing themselves to the consideration of just such points as The Christian Century has raised and are going to make a group book about them. That should be good for everybody concerned.

Gandhi and Prohibition

By C. F. Andrews

HERE in India at the present moment we are in the midst of a great prohibition campaign, conducted by Mahatma Gandhi, which is attempting to put an end to the ever increasing evils caused by the consumption of alcohol and opium. With very great earnestness Mr. Gandhi has requested me to appeal to the leaders of the churches in Europe and America to come out boldly and support this moral experiment in India.

What are its prospects? How does this attempt at prohibition in the East differ from that made recently in America? These two questions have exercised my mind ever since I received Mr. Gandhi's summons to help him. It needs a mighty faith on his part, in the midst of a war-stricken and disordered world, to launch out on such a vast adventure. In considering the prospects, certain factors wherein India differs from America must be thought out in some detail. They may be tabulated under five heads.

1. There is no private capital owned by big firms either in the opium or alcohol traffic in India. The sale of both of these is a government monopoly. This means that there are no vested interests. Therefore no large attempts, with private capital behind them, are likely to be made in order to break through the prohibition barrier. There is only one exception to this that needs to be mentioned parenthetically, as it is very important. In the Rajputana states, there has always been grown a large supply of opium, the greater part of which has been bought up by the government of India. But a portion has always remained which is smuggled all over India and has been hard to detect. In this way, opium consumption has been more difficult to control than alcohol.

With regard to alcohol, public opinion in the villages is certain to be strongly opposed to any illicit distillation. The women, who suffer most when their husbands take to drink, have already shown themselves entirely on the side of temperance reform.

2. India, unlike America, is ninety per cent a *village* population. There are few big cities. The villages are remote from one another, and the success of prohibition will depend ultimately on whether these scattered villages unanimously desire prohibition and are able by vigilance to prevent local, secret manufacture. The industrial areas, which are fed with labor from the villages, will also have to come out strongly on the side of prohibition. As I write I am in the midst of one of the largest of these industrial areas, and I am assured that the prospects are very hopeful.

3. Unlike America, opium is sold openly today in India in shops that hold a government license. Anyone may go into one of these shops and buy government opium. This brings with it a double problem in India instead of a single problem, for opium and alcohol have to be prohibited together. Truly, the effort which Gandhi is now making is

gigantic! If he succeeds, it will be one of the most memorable triumphs of his career.

State Revenue Threatened

4. Compared with the standard of living in India America appears to be very wealthy, for India is the poorest country in the world. This difference of standard is bound to make the Indian problem harder in some respects than that of America. For these intoxicants, produced and manufactured by the state, have hitherto been one of the largest sources of revenue which has helped to balance the budget. In Bihar and Orissa, for instance, if prohibition comes into force entirely new forms of revenue will have to be found for education, sanitation, medical aid, hospitals and all the other social services. Yet these are the poorest of all the provinces of India—so incredibly poor that a whole day's work in the fields, in the scorching heat or the drenching monsoon rains, may only bring a payment of five cents, or even less. The finance ministers will have to make up from other sources a huge deficit.

Here lies the crux of the whole situation at the present moment. Yet Mr. Gandhi faces it unflinchingly. He points out that after a while there are likely to be large compensations owing to a happier and better nourished agricultural population. I can share with him his hope and can also understand what incredible sacrifices these village people are ready to make when his personal call for self-denial reaches them.

5. The psychological difference between the Indian and American people in making the prohibition experiment needs the most careful notice of all. For in India the excise method now in force, whereby the government is the monopolist, has all the unpopularity of a foreign system imposed on India from outside. Young India, therefore, in its present nationalist mood, is eager to throw off this yoke as well as every other, and thus show to the world that it understands its own people better than the stranger from outside. The young nation claims the inalienable right to self-determination even if it involves making its own mistakes.

If all these factors are taken into account, it becomes obvious that no easy forecast can be made as to whether the Indian experiment will succeed or fail. The personal factor of Mr. Gandhi's influence is an imponderable one. What can rightly be said is this, that there are extraordinary difficulties, but also great possibilities.

Military Costs to be Met

India will have to count the cost in a way no other country has been called upon to do which has tried the experiment of prohibition. Fresh direct taxation can hardly be contemplated at this stage and yet the present financial position is almost desperate. The military budget, which is entirely in British hands, eats up half the central revenue. No big reduction, such as the substitution of Indian for British troops, is even contemplated. Year after year this military expense becomes more heavily felt; and whenever, as at present, a 'Frontier War' is being carried on, the cost soars upward.

Clearly, sooner or later, these extravagances will have to be checked. For incessant military expeditions spell national bankruptcy. "Between 1849 and 1890," writes Captain Colin Davies, "no less than forty-two expeditions had been considered necessary to counteract the marauding proclivities of the turbulent tribesmen." Even in more recent years things have been very little better, and a war which has lingered on for over a year and is not yet ended has entailed the employment of 37,000 troops at an enormous expense with very little result. Obviously the time has come to revise the whole military position in the light of practical economy as well as humanity in order to find out whether there may not be some better way of dealing with these independence-loving tribes.

In order to reduce expenditure to the lowest limit, the Congress ministers in every province have vigorously reduced their own salaries and have decided to travel third class. But something far more drastic than this will be needed in order to meet the new deficit which will now be caused by prohibition. It would be lamentable if it involved higher protective duties at a time when the all-round lowering of tariff walls is sorely needed, but it is difficult to find any other available means. What is already noticeable is the fact that the movement is everywhere meeting with popular support, and up to the present the heavy drain on the national budget has hardly been felt.

Women's Influence Felt

Certain notoriously 'wet' districts have been bravely tackled first and the immense weight of woman's influence in India has been used to the full as a moving power. In the Salem district of the Madras presidency the prime minister himself, one of the noblest among the Congress leaders, has opened the campaign. "I do not think," he writes, "that there has been at any time before such an upheaval of things among the women of our land, nor such huge gatherings and attentive listening among the mothers and the mistresses of the homes of poor people. My greatest regret is that the film industry, which is so eager to seize occasions, neglected this great opportunity. If a firm of film producers had sent its cameramen round with us, they could have fixed forever on the silver screen sights and scenes that we witnessed, and for which there could be no parallel in any other country. I am more hopeful than ever that there will be no difficulty in the enforcement of the act. I see no signs of any doubt either among the people or officials."

Such an auspicious beginning in one of the worst districts in the whole of southern India seems to speak well for the future.

The opium question in India presents certain obstacles, to which I have already referred. Clearly no prevention of opium smuggling is at all possible until the opium, cultivated and manufactured for medical needs, is confined to one center. The second source of supply, which now comes from the Rajputana states, must be closed down. This obvious remedy has been pointed out again and again, but hitherto the amount of compensation required to satisfy the demands of the Rajputana states has not been forthcoming. Yet the economic waste through smuggling represents a far greater loss of revenue than the capital amount needed to close down this disgraceful traffic. It would appear that this may be more easily accomplished when the federation of the Indian states with the Indian provinces is accomplished.

It is not possible to explain at the end of this article the exact position which has now been reached with regard to federation in the long constitutional struggle between India and Britain. Briefly it may be said that while the provincial responsibility under the new Act of 1935 has proved acceptable, there is an almost unanimous opinion that the proposed center of the federation is unworkable. Neither the Congress nor the Muslim League are ready to work it, and the states are lukewarm about it. Therefore at present the prospect is by no means hopeful. Yet much will depend on the federal center, especially with regard to opium, whether the new prohibition policy succeeds or fails.

If the new center can be so fashioned that full responsibility is given, then the greatest triumph in Mr. Gandhi's whole career as a statesman may be won. But if on the other hand reactionary forces obtain control at the center then his great and notable experiment in prohibition may be brought to an untimely end. So vast is the issue at stake.

A word in closing. The following good news concerning the 'Salem Experiment' has just come as I send this article: "It is estimated that 90 per cent of the addicts had given up drinking consequent on the introduction of prohibition in this district, says Mr. A. F. W. Dixon, district collector of Salem, in an interview. He expressed his satisfaction at the successful working of the act so far. He said that the standard of living of the poorer classes had risen during the last three months. A large number of people who were addicted to drinking were utilizing the money on better food, clothing and recreation. The maintenance of the improved standard of living of these people in the future depended largely on the cooperation of the non-officials in the strict enforcement of the act, concluded Mr. Dixon."

Is Youth To Be Betrayed Again?

By Jean Beaven Abernethy

I HAVE just come from a cultured, charming, most disturbing dinner party. The conversation, as usual on such occasions, turned to Japan and China. I detected, in that educated atmosphere, a new note which has been sounded on so many occasions lately that my youthful equilibrium is decidedly upset.

A young person today expects a certain amount of jingoism in his newspaper, movie and conversational diet, and consequently it does not alarm him overmuch. I hear untutored, silly women rant about "these horrible little Japs who slap our ambassadors right and left, and bomb innocent babies," and since I anticipate their attitude I am depressed but not despairing. I hear patriots and businessmen wax eloquent over Japanese interference with potential American markets and I am not too dismayed, since I know enough to expect this from them. I hear military men and government officials justifying fantastic expenditures for defense and, while I may ridicule, I do not lose faith since I am prepared for their "logic."

Peace Advocates Now Belligerent

But this new note—it is one for which I am not prepared. It comes from that group in our society in which I have put my faith, to date. I speak of the professional element—the educated, peace loving, internationally minded leaders of the country whom I see, one by one, withdrawing from and seriously revising their former anti-war positions. I find especially ministers, returned missionaries, teachers and "peace" lecturers in this group—they who are the articulate and the influential; they who have illustrated their peace messages to my generation time and again with the futility of Versailles, the exposures of the munitions investigation and the technique of the propagandist—they are the ones today who alarm me.

In general, this is the gist of their revised position: "No, of course, we do not want war, *but* we must nip the spread of fascism in the bud or it will engulf the world. We cannot sit smugly by and let these reckless, aggressive dictatorships run wild. We cannot be isolationists in a world so closely knit together as is the modern one. Concretely, if we want to preserve democracy and its traditions, we must stop the aggression of Japan in China. Not only does our duty bind us to stop the aggressor, but it also binds us to protect the weak. China is a country which is weak and helpless in the face of obvious, ruthless invasion and we can do no less than help our neighbor."

'Different This Time'

Thus is speaking many an educated, peace loving man today and when he gets through it all sounds very logical, very high minded and very convincing, but it terrifies me and the like of me. We young people regard it as the beginning of a rationalizing process at which the church and schools became altogether too adept during the last war. I say "rationalizing" because I believe the attitude is based on several fallacies.

Look at the reasoning used in regard to aggression. It is based essentially on the belief that "this time it is different." These supporters of a "strong" policy against Japan will grant that we may have made some foolish war moves in the past, such as starting the Spanish War to save Cuba and ending up with the Philippines, or going into the World War to save democracy and ending up with an orgy of dictatorships. But having granted all that, they return to the fact that "this time it is different." An aggressor, they claim, is a new phenomenon. An aggressor nation runs wild and the only way in which other countries may check it is for them to speak in unison the only language an aggressor can understand, namely, force.

Now I, who will be called upon to give up my life because "this time it is different," want to question that a little more carefully. Is it so different? The term "aggressor" is only a new name for an old story—a nation unsatisfied with the status quo. Today we speak as though

there were simply a moral issue involved, whereas ten years ago we at least had the grace to see that an unjust and humiliating treaty had something to do with the problem. Dissatisfaction, wherever it manifests itself today, can be traced to the past use of force and to treaties resulting from that use. What reason have I to believe, then, that another resort to force will rid the world of the "aggressor" problem?

The emphasis should not be on stopping the aggressor, but on revising the status quo. However, no one, not even the educated, supposedly farsighted man, seems to be talking in terms of making unfair treaties fair, of allowing parity in arms, of compromising, sharing, yes and even sacrificing markets, harbors and oil concessions in the interest of a more just distribution. To say we must stop the aggressor is a shortsighted policy. Why not analyze the problem to its roots and remove the causes which ultimately produce the aggressor?

Helping the Weak

As a young person I am also skeptical of this claim that it is the business of my government to help the weak. If my government asks me to help the poor defenseless Chinese I want to analyze why my government has suddenly turned so charitable. Why has it not been more willing to practice charity at home, for example? Within the confines of the family circle, there is our little Caribbean sister; and even closer home, our defenseless Negro brother who cannot even be assured that the government considers it illegal to hang him, untried. If my history means anything, I know that my opposing Japan will not *help* China. It would only serve to keep China open for American pickings. Secretary Hull as much as says so when he asks us to consider China in the light of what she can *mean to us* ten, fifteen, twenty-five years hence. In other words, I should lose my life to save China, in order that America may ultimately do exactly what I would be fighting Japan for doing—exploit China! It does not make sense—at least not the kind of sense for which I am willing to die.

When one analyzes it, there is little new in the present situation which actually justifies the shift in attitude so current among the intelligentsia, and yet one is constantly coming face to face with it. It presents a rather grim picture. These people are, at once, sincerely in love with peace and unconsciously preparing the way for war. I say this for several reasons. First, they have already divided the situation into the right and the wrong and they tend to fit all they hear into that pattern. There is nothing which makes a person less discriminating about propaganda than to think in terms of one side being entirely right and the other entirely wrong. When one loses a healthy skepticism one becomes an excellent prospect for the jingoist salesman.

When Hate Operates

Second, they are letting themselves hate the Japanese people. They tend in the process to judge all Japanese by the few. I have actually heard educated, so-called Christians dispose of the Japanese character in wholesale fashion as "suspicious, selfish, humorless, ruthless." One is overwhelmed to consider how a citizen of the United States of Colombia or a soldier in Aguinaldo's army, using this technique, could dispose of the American character!

Third, they are failing to be critical of their own government. By concentrating on how to stop the infamous Japanese government, they fail to stop their own government in building a supernavy, gagging a war referendum bill and shipping war materials to any country willing to buy them. What is more, they completely overlook symptoms of the same disease in our own country. There is the little detail known as the Monroe Doctrine which differs only in degree, not in kind, from the Japanese domination over China.

Last and most important, they are beginning to think of war as inevitable, with the corollary that they stop making any positive, effective efforts to find alternatives to war.

For these reasons, I say, the educated, peace loving group in our country is laying itself open to inoculation by the war fever, and the generation which is going to have to fight this war whose approach these "peace leaders" have ceased to resist is losing faith in their leadership. In the pinch, we now more than suspect, they are getting ready to betray us.

Dialogues of the Soul

Betrothed

RELIGION—I have caught up to you.
PROGRESS—Yes, I took sick and had to stop.
RELIGION—Why were you in so great haste? You left me far behind.
PROGRESS—I wanted to get there.
RELIGION—Just where?
PROGRESS—I—I really do not know.
RELIGION—And now you are sick.
PROGRESS—Oh, I feel better now that you are here with me. Give me your hand again; there is healing in your touch.
RELIGION—I am so glad. You know you must go on.
PROGRESS—Yes, on and on—but not alone.

You

MAN—I'll put you in good company. These book-ends embrace the masterpieces of the world.
BIBLE—I know them well.
MAN—And you and your friends now occupy a favorite corner of this cozy den. How those book-ends glow when the sun shines on you through this oriel.
BIBLE—I thank you for the honor.
MAN—I'll add these notes to suggest the music you inspired.
BIBLE—Beautiful.
MAN—And this model to represent the architecture you inspired.
BIBLE—Exquisite.
MAN—And these pictures, created because of you.
BIBLE—Wonderful.
MAN—All these are tributes to your unique distinction. What more do you want?
BIBLE—You.

ARTHUR B. RHINOW.

MARCH SURVEY OF BOOKS

An English-Speaking Kingdom of God

CIVITAS DEI. *By Lionel Curtis. 3 vols. The Macmillan Company. Vol. I, $4.25. Vol. II, $3.00. Vol. III, $1.75.*

THESE three volumes, the first of which was published in 1934 and the second and third very recently, constitute a single work conceived on a grand scale. It is three things: first, a survey of the history of the world from prehistoric times to the most recent events; second, and interwoven with this, a philosophy of history in terms of political and social liberalism and a conception of the essential place of the spiritual element in the social process; and third, the outline of a specific program by which, as the author believes, the world can be extricated from the sad mess it is in and started on the road that leads to peace, prosperity and blessedness.

Mr. Curtis is an Englishman of mature age who has given many years to the civil service in South Africa and Ireland, has written important books on China and India and one (in collaboration with Philip Kerr, now Lord Lothian) on *The Prevention of War,* and has been a lecturer at Oxford.

As to the historical part of this treatise, one must speak with entire respect and with praise qualified by certain restrictions. It is such a history as might be written by a cultured man whose wide reading had been reinforced by an extraordinary amount of experience and observation in various parts of the British Empire, but who is in no sense a professional historian. Except in certain modern fields where his first-hand knowledge gives special authority to his opinions, there is little evidence of anything that could properly be called research, and the inadequate documentation exhibits the citation of early nineteenth century authorities to the almost total exclusion of more recent investigators. For example, Maine's *Ancient Law* is the sole authority cited on the genesis of the state. Many very acute comments are interspersed through a narrative of world history which, even though it must be considered as a work of culture rather than of scholarship, serves the purpose of supplying a factual accompaniment for the much more important philosophy of history.

The basis of human society, says Curtis, and ruling principle in all true progress, has been "commonwealth"—that is to say, democracy. Primitive communities were "infant republics." From that day to this, the democratic principle has been struggling for fuller expression. It has, of course, struggled against many obstacles and through long periods of suppression. From the start, men have sought to give divine sanction to the social structure and have rightly sought to have it considered the earthly aspect of the Kingdom of God. Jesus sanctioned that identification as the ideal thing when he said, "Thy kingdom come on earth as it is in heaven." But earthly kingdoms have been far from the heavenly model. They have substituted violence for peaceful means, and tyranny for brotherhood. Even the church adopted the same vicious formula, as though it would transform the kingdom of heaven into a celestial replica of the kingdoms of earth. The rise of democracy in modern times began anew the process by which the heavenly pattern may be brought to earth. The democratic and liberal movement has as much spiritual as political significance—or would have if men understood it properly, and must have if it is to come to a happy fruition. Even such revolutionary expressions of "commonwealth" as the Communist Manifesto of 1848 Curtis views without alarm. Incidentally, he gives a very fine exposition of the thought of Marx and Engels (he is, of course, very far from being a communist) and says of it that "in spite of inconsistencies . . . it yet contains elements of truth which in course of time the world will discover how to apply."

There is no "crisis theology" in Curtis' view. "In our hearts there is that which tells us that life and the world about us are good, with a goodness to be brought into being by ourselves." But how? Individually, by seeking to do the will of God. Collectively by first Christianizing—that is, socializing—our immediate communities. On a larger scale, by doing the same thing to nations. Finally, by the establishment of an international commonwealth. This last does not need to wait until all or any nations are perfect. Those which are now sufficiently democratic can unite. The only ones which qualify at present are those which are members of the British Empire. But the nations that have dominion status do not sufficiently feel the full responsibility that rests upon them as nations. They must first become absolutely free. The more remote ones, Australia and New Zealand, can most easily assert their full freedom. They would be followed by Canada, which would then be free to merge with the United States. And then there could be a commonwealth embracing all the English-speaking nations, so potent that "the epoch of world wars in which we are now living will be finally closed." Later this must lead to "the organization of all human society in one commonwealth." That would indeed be the kingdom of God on earth. But meanwhile, an English-speaking kingdom of God could keep the peace!

The proposed solution of the present world-problem may seem scarcely convincing. What proposed solution is? But the conception back of it is a noble one—that Christian brotherhood and democratic commonwealth are kindred principles and that the Kingdom of God must find full expression in the republics of earth before the world can have peace.

W. E. GARRISON.

In Honor of Bishop McConnell

RELIGION AND PUBLIC AFFAIRS: *In Honor of Bishop Francis John McConnell. Edited by Harris Franklin Rall. The Macmillan Company, $2.00.*

IN 1912 Francis John McConnell, Methodist minister, son of a Methodist minister, disciple of Borden Parker Bowne, and president of DePauw University, was elected a bishop in the Methodist Episcopal Church. In the same year he accepted the presidency of the Methodist Federation for Social Service, a position he has held continuously since. These elections launched "the Bishop" upon the full tide of public affairs—twenty-five years now of ever-broadening participation, worthily commemorated by this small but weighty volume. The contributors, drawn for the most part from among the colaborers with McConnell in his various extra-ecclesiastical activities, have written each of his own special field and in his own way. The result is a book of singular variety in coherence.

All the contributors are deeply concerned with social change; all are profoundly convinced that the democratic method for effecting change is the best method available. Equally emphatic is their assertion of religion's vital concern with the furtherance of the democratic process. Theirs is no atomistic philosophy. "Life," writes Rall in his noble last

chapter on Social Change, "means being whole, but you can only be whole by belonging to a whole." McConnell's position, "organic pluralism" in Edgar S. Brightman's phrase, is congenial to all, with democracy conceived not as *"Demos,* the mob, but . . . an organism." Nor is democracy to them a static, end-in-itself thing. Its "immediate future," holds Roger Baldwin, "is obviously dependent on the extent to which it can be made an aggressive instrument for social change."

Some of the contributions are surveys of specific arenas where the struggle for social change is now going on. Heber Blankenhorn writes of the 1919 steel strike and the Interchurch World Movement's famed *Report.* Comparing the conditions for labor then with those disclosed by the La Follette committee's investigation of civil liberties, he concludes that the class war in America is growing more intense, that the grim "cleavage of our society . . . grinds ahead . . . including the church." Within the church he sees a militant pro-labor minority opposed to a majority "representing congregations which are not composed of workmen." Samuel Guy Inman writes of the struggle within the United States to prevent anti-revolutionary intervention in Mexico, Roger Baldwin of civil liberties, Abraham Epstein of "Social Security" (largely a criticism of the recent act), while George A. Coe treats of "The Public Mind." To Coe, the rise of the public mind has been the rise of the working classes to political power and consideration. The end of "a policy of public enlightenment," he holds, will be "a struggle for power in the economic sphere. If the capitalist economy is to be perpetuated, the public mind must be tethered, if not also 'doped'."

What can religion do? "Bear witness" to "a gospel of love," writes Blankenhorn; assail secularism, writes S. Radhakrishnan, help every man to "become a yogi or a trained soul"; create leadership and "serve as a 'togethering' force" (Rall). But most impressively and emphatically they think of religion's service in terms of what one religious man, McConnell, has done. "His special service," writes Rall, "has been in bringing to a confused age a mind that could penetrate the surface of the factual and furnish understanding." Brightman analyzes that penetration and understanding in a chapter that should be required reading for proponents and opponents alike of the "social gospel." The result may not be "McConnellitis" but it is a position which, if one is not to worship the God-of-things-as-they-are, seems to the reviewer about the best possible anywhere between the harsh extremes of "theological right and cynical left."

MAURICE C. LATTA.

Drinking as a Disease

TO DRINK OR NOT TO DRINK. *By Charles H. Durfee. Longmans, Green & Company, $2.00.*

DR. DURFEE states his purpose clearly in the preface. "What the lay reader may find most novel in this book is the modern, scientific view, confirmed by the author's own experience as psychologist and educator, that intemperate drinking is not a vicious habit or a sign of moral degradation, but the pathological expression of an inner need, a deeper lying mental trouble, which requires professional treatment like any physical disease."

The author faces the facts of intemperance in a tolerant and helpful way. After defining a problem-drinker, and giving a rather promising picture of the chances of reclaiming problem-drinkers, he gives his constructive statement: "A successful outcome, however, demands a wholly different approach from the traditional one. Entreaties, strictures or tricks will not suffice. The new light that psychology and psychiatry are casting on the human being show him as an organism whose every thought, feeling and action have some relation to a central pattern, have some meaning in his life."

Dr. Durfee presents many of the people whom he has treated at his farm and in their homes. His use of the term, "problem-drinker," instead of "alcoholic," and "guest" instead of "patient," give an indication of the respectful and helpful trust which he places in those who come to him for help. He is working toward a deeper integration of the personality as the way out of difficulties and in the development of a wholesome life.

In one case history Dr. Durfee mentions sending a woman back to her parish priest, and in another place he speaks of education measures fostered "in organizations like the Boy and Girl Scouts, the Y.M.C.A., and the Y.W.C.A., the 4-H Clubs . . . ." He mentions work to be done by social workers and others. There is no recognition in the book of the fact that there are many problem-drinkers coming to ministers these days. This omission does not keep his book from being definitely helpful to ministers.

It can be read by parents, with expectation of receiving specific advice. Educators and other professional people will receive stimulation of purpose. Dr. Durfee, writing as a scientist, gives his testimony that knowledge is not enough. "We have only to look at the family life of certain educated and intelligent people to realize that knowing what should be done does not by any means insure that it will be done."

HAROLD F. CARR.

The Church and the Family

THE MODERN FAMILY AND THE CHURCH. *By Regina Westcott Wieman. Harper & Brothers, $2.50.*

COMING to this subject of the relationships between our two most basic human institutions with a functional philosophy, as does Dr. Wieman, it is inevitable that her book will eventuate in many fresh insights as to our most fruitful procedures. Since she brings also to the study a mature experience in psychological counseling and a personal interest in philosophy, sociology and religion, she is able to integrate these so as to set the current situation in the family, in the church and in their relationship into a very suggestive framework for our examination.

The book is divided into four parts. Mrs. Wieman first considers "The Family in the Life of Today." In concise, clearly outlined form she discusses seven conditions in modern culture which tend to frustrate family life and nine long-term problems within the family which require our best modern resources and effort for their solution. Drawing persistently upon her definition of the chief function of the family as that of providing a creative fellowship that fulfills personalities which are in continuous flux, she derives specific functions relating to child welfare, welfare of all the family members, and the community good.

The second part of the book gives such an analysis of the current church crisis as will be stimulating to every church leader in his understanding of the whole task. The most significant items in her diagnosis of the retarding conditions in the church are the vagueness of basic concepts in liberal groups, the neglect of the democratic spirit in church government, and the fact that the church's leaders so often do not know how to work with people democratically. The unique functions of the church are set down alongside the inherent foundations of religion in the family in order to arrive at a discussion of the interdependence of the family and the church. This is done in no generalized fashion but in very

concrete functions which cover the range of family life in its adjustment to the whole of life. One of the most delightful passages in the book is the author's description of love in marriage. "Love," she says, "is a way of living" the achievement of which requires time and devotion, although her further reference to "complete love" is dangerously near the absolutistic.

Part III is given to a consideration of the church at work with the family, in which are successively treated its work with marriage, parents, children and youth. Each of these is a most trenchant analysis of the tasks that need to be undertaken by the church, stated in terms not of organizational goals but of the growth process in its various aspects. One unique suggestion is that a sacrament be developed about the betrothal, based upon the assumption that the betrothal follows rather than precedes, as is so often the case in current custom, a serious consideration of marriage. In fact, Mrs. Wieman makes much of the development of symbols as valuable to the conscious deepening of the communion of marriage.

A special chapter is given to counseling, with emphasis on the possibility of group counseling as available to less trained leaders and reaching a larger number of persons. Case type studies are given from the author's experience. She might well have added a description of the personal characteristics of a person who attempts such counseling, since it is generally held that certain qualities of ministerial training are in direct opposition to this relationship.

The last section is devoted to reports of current trends and programs in churches of all faiths and a final chapter of suggestions for the program of conservation of the family. The unfinished task includes a reshaping of the church as a guiding institution, the developing of a sound family spirit and set of values, and the improving of specific social conditions of family life. Again, these are not mere pious generalizations but specifically described tasks.

The greatest limitation of the book is that the style is so condensed, so almost encyclopedic, that the casual reader will not pause and ponder long enough to get the full force of its insights. The greatest danger is that church leaders not specifically concerned with a program for parents will fail to realize that here is a book which goes straight to the heart of the church's existence to determine its unique function, diagnoses its present condition, and outlines its special obligations to its growing members.

BLANCHE CARRIER.

The Nationalist as Reformer

ULRICH VON HUTTEN AND THE GERMAN REFORMATION. *By Hajo Holborn. Translated by R. H. Bainton. Yale University Press, $3.00.*

THROUGH the years not long gone by, Luther's was the only name attached to the German Reformation. Indeed he *was* the Reformation. It had its origin, motive and strength in him. It began when the doughty "little monk" nailed his theses to the cathedral door of Wittenberg and it reached its high point of majesty and heroism at Worms and in his declaration of resolute steadfastness, casting himself wholly upon the mercy and protection of the Almighty: "Here I stand, I can do no other, so help me God." True, it was understood that the people had suffered and so there were social causes for this movement. The ancient church had deceived them by its sale of indulgences; they were as sheep without a shepherd and the authorities of state, powerful and conscienceless princes, had held them in deep serfdom. Luther alone had been their champion.

Further unbiased study had changed this picture somewhat, or had given a new perspective. Luther still remained at the center but many associates were grouped about him. Their greatness, however, was the reflected light of his glory.

Hajo Holborn, ably assisted by his translator, R. H. Bainton of Yale, has clarified that picture. For three decades preceding the rise of Luther in 1517, many voices had been raised demanding reformation. Unable to enforce the verdicts of its own diets because of internal strife, menaced by the Turks in the east and plagued by France in the west, the empire had disintegrated. Among those many voices demanding action none was more eloquent and insistent than that of Ulrich von Hutten.

Born April 21, 1488, of noble family Hutten never forgot he was a knight. His attitude toward the problems of the times was always that of the warrior ready to take up arms in the conflict. Perhaps the very insecurity and disturbances of his own social order made him all the more belligerent. For the days were far past since "knighthood was in flower." Thus he was always more nationalistic than religious in his concern for the reformation. It was a new, free, independent Germany he sought, strong to strike forth in her own right.

His father in his impecunious station placed him in the convent of Fulda, thinking that thereby he would be assured a benefice. But the young knight fled the hated restraint and became an itinerant mendicant scholar, studying a few months at one or other of the many universities and finding a growing interest in humanism. It was in the days of Maximilian who "drew German humanism out of the schoolroom into the world arena and breathed into it something of the active joy of his own nature." It was of the joyous nature of Hutten as well.

Humanism's relentless attack upon scholasticism was to his liking and his associate authorship of the *Letters of Obscure Men* shows him perhaps at his best. He delighted in this mocking of Reuchlin's opponents. But here also Hutten is seen in clear contrast with his fellow writers. Where Crotus reveals the scholar, keen and charming in satire, Hutten is heavy, bitter in his invective.

Perhaps, as the author suggests, this explains his attachment to such a man as Erasmus, whom he regarded as the greatest teacher of the philosophy of life and whom he called the German Socrates. Yet he could not follow his teacher fully. The latter's ideal was the restoration of Western Christianity through the spread of a new or renewed culture. The study of the classics and early Christian authors was the way by which men were to be led to the height. A knowledge of the Church Fathers, but especially of the Gospels and the Pauline letters would restore Christianity to the intent of its founders, namely, a popular philosophy, a wisdom free from overrefined speculation, simply to tame the world, despise the bad, and learn to do good. "The Cross meant to him the victory over all human passion."

All of which might be true for the restless knight. He didn't quite know because he didn't quite understand. He knew something was wrong in this world of men—distress, insecurity, a weak, inefficient government. The papacy was the enemy of Germany, a breaker of the peace—smite it!

Eventually these men must draw apart. Could there be spiritual fellowship between them? Yet when the Reformation is well advanced Erasmus could say of the fiery warrior: "Where shall we find such a genius if anything goes wrong?"

Somewhat similar was the relationship between Hutten and the reformer Luther. When the difficulty first arose in Wittenberg it appeared nothing other than a quarrel over indulgences, and Hutten hoped that the theologians would devour one another. But after the Leipsic disputation he became a staunch supporter of Luther. The fearlessness of the monk endeared him to his heart. On June 4, 1520, he wrote

Luther declaring his support. "I will stand by you whatever comes."

Yet that which bound these men together was their courage. They were not comrades either in objective or in method. Hutten, the humanist, was concerned for justice. His cause was not so much God's cause as it was a just cause. Luther was deeply religious. He was fighting God's cause. He was concerned not so much for himself as for others. Each was aware of the difference and Hutten wrote Luther: "Here is the difference between us. I look to men. You, who are already more perfect, trust everything to God." Hutten remained the same man. Luther was a changed man. Yet humanism, which never took deep root in Germany, prepared the way for the Reformation and Luther was aware of it. His *Address to the German Nobility* appropriated the national aspirations of the humanists. They needed each other—these two systems and these two men. Neither one alone could set Germany free. And that accounts for the mistakes and failures of the Reformation. There were compromises.

But who shall lay the charge of blame? Those were stirring, dangerous days of powerful forces. A new world was being created. Great men were seeking to mold it. The author and his translator have opened wide a window to let us see those mighty forces, sometimes friendly, sometimes conflicting, struggling in the task of reshaping that medieval world.

R. E. E. HARKNESS.

Communist China

RED STAR OVER CHINA. *By Edgar Snow. Random House, $3.00.*

IN these hectic days when history has turned from a dignified procession into a dizzy chase, book publishers, realizing their inability to keep pace with the swift change of events, frequently fall back on the device of advertising "background" books. Few volumes so advertised make good their claims. That is to say, the background which they offer is so far back or so fuzzy in its outlines that it affords little aid toward understanding the immediate situation. But it is not too much to say that without a knowledge of Mr. Snow's book it is impossible to understand the present foreground of events in the Far East. If there is one indispensable "background" book dealing with any area of conflict in contemporary world politics, this is it.

It seems incredible that Mr. Snow should have been the first Western newspaper correspondent to penetrate the red area in China and report at first hand what has been going on there. The communists have been a major factor in Chinese affairs for more than a decade; much of the strength of the Nanking government has been wasted in trying to exterminate them. Japan has made the rise of communist influence her justification for military invasion. One would think that the traditions of Western journalism would have impelled numbers of correspondents, at whatever risk, to attempt to "get the story." Yet until June 1936, when Mr. Snow set out from Peiping for the communist region in northwest China, no accredited foreign reporter had gone to take a look for himself. Now that one has done so, and his personally gathered material is made available, the outside world finds itself under the necessity of revising drastically its previously held views. In the language of journalism, Mr. Snow has scored a scoop among scoops.

Mr. Snow's enthralling reporting accomplishes, in the main, two things. It gives a history of communism in modern China, beginning with the planting of a soviet area in Kiangsi and Fukien provinces, the wars with Chiang Kai-shek, the "long march" of more than six thousand miles to the northwest, and the establishment of a new red base in Shensi and Kansu. In addition, it gives an account of social and political institutions and conditions within this new red area. Both these basic aspects of the book are handled in such a way as to give the reader, however skeptical, confidence in Mr. Snow's objectivity and reliability. Moreover, the material with which he deals is just about as dramatic as a competent artist could wish. The account of the "long march," for instance, for sheer hair-raising audacity and suspense ranks easily on a level with Werfel's *Forty Days of Musa Dagh*. And the sketches of the lives of the red leaders, many of them taken down from their own lips, add vividness and realism to the whole. As a sort of appendix, chapters at the close on the Sian incident, centering around the "kidnaping" of Chiang Kai-shek, lay bare not only the highly theatrical nature of what happened but also why it happened.

One thing Mr. Snow's book proves, namely, that proceeding on their own premises and looking at the Chinese situation from their own point of view the Tokyo militarists were correct in precipitating the present Far Eastern crisis last summer. In fact, from their point of view it would have been criminal folly to have delayed bringing on war with China a year longer. For the Sian incident showed that the reds in China had gained a moral ascendancy which made it only a question of time before a Chinese campaign to push the invaders back out of North China, Inner Mongolia and Manchuria would be launched. To the Tokyo staff it must have seemed ordinary prudence to strike first and to strike before the "common front" formed at Sian was quite ready. Mr. Snow thus discloses the "why" of the present war—a "why" which has puzzled many observers, including a large part of the commercial leadership of Japan.

Mr. Snow's book also, it seems to me, makes two other things clear. First, it shows that, whatever may happen in other parts of China under the Japanese pounding, the red armies will fight to the death. Located as they are in a region where invasion will be difficult, even for the most modernized of foes, and trained as they have been for all the demands of guerrilla warfare, these Chinese reds are likely to keep Japan pouring out money and men long after Chiang Kai-shek and other Chinese leaders may have given up the fight. Second, if the Japanese should be defeated—and if the Chinese keep fighting this is the almost certain ultimate outcome—the real struggle in China will only then begin. For the Chinese reds do not mean to expel their nation's Japanese overloads only to turn the country back to their own landlords and peasant exploiters. They did not withstand Chiang Kai-shek's five exterminating expeditions for no reason.

PAUL HUTCHINSON.

For Socialism—Gradually

SOCIALISM VERSUS CAPITALISM. *By A. C. Pigou. The Macmillan Company, $2.25.*

PROFESSOR Pigou has marshaled convincing arguments for socialism by the process of giving capitalism its utmost due. He concedes capitalism every point in its favor and then proceeds to show that, by and large, the common good can best be served by a socialist society. His case for this society is argued in clear cut and simple terms. Sample: "A consumer's association for providing itself with raspberry jam will be under no temptation to manufacture pips for it out of wood; a capitalist jam-maker may do this. A municipal authority will be under no temptation to slaughter animals for food under insanitary conditions to escape the expense of making them sanitary; a private butchering con-

cern may do this. . . . In capitalist industries it often pays to sell bad goods."

The fact that this distinguished British economist finds favorable things to say about capitalism, while saying still more favorable things about socialism, at once stamps him as a gradualist. This he admits explicitly. He states: "If it were in the writer's power to direct his country's destiny, he would accept, for the time being, the general structure of capitalism; but he would modify it gradually."

This doctrine of gradualism, although unpopular in an era of extremism, has recently received powerful philosophical support from the pen of Aldous Huxley. Professor Pigou lends it attraction by the interesting process of rationalizing it to capitalists, who hold the key to social change. The value of this little book lies not so much in the impression it may make upon social idealists as in the mark it may make upon a capitalist who may casually pick it up and read it. This is the kind of education which is sorely needed in a world where the futility of so much social preaching lies in the fact that it invariably reaches only those people who are already convinced.

LOUIS MINSKY.

Seeing Jesus as He Was

THE PERIL OF MODERNIZING JESUS. *By Henry J. Cadbury. The Macmillan Company, $2.00.*

PROFESSOR Cadbury's Lowell Lectures offer a wholesome warning and corrective to the tendency, observable not only in recent popular Lives of Christ but even in some more serious works, to represent Jesus in terms that appeal to the modern mind but are not justified by the sources, if fairly interpreted and understood in the light of their times. Much of the confusion in current thought about Jesus and his teaching is due to this unwarranted modernization: he has been pictured all the way from a brisk, genial super-salesman, to an economic theorist and social reformer; as a sickly, effeminate sentimentalist, and as a robust and determined radical; as a prince of hoboes, and as a fanatical victim of the delusion of grandeur—a king without a kingdom, who staked his life upon the *idée fixe* of his own messiahship, and lost. The fundamental error in all these conflicting interpretations—which really cancel out one another—is the refusal to see Jesus exclusively in the light of the sources and in terms of his own time. Modern views, and what are thought to be modern requirements, have been determinative; too many authors, guided by their own fancy, have not assumed it a prerequisite to the writing of the Life of Christ to sit down first and master the art of historical research, or to pay even lip-service to the science of New Testament exegesis, now some centuries old. On the contrary, "An imagination that can clearly understand what Jesus seemed like to Mark or Luke can never be quite persuaded by the most alluring and up-to-date 'recoveries of the real Jesus' " (p. 26).

But it is more than a warning Dr. Cadbury offers. He deals with the cure as well as the cause of modernization, and in effect sets forth a number of important prolegomena to the Life of Christ. The Jewishness of the Gospels, the limitations in Jesus' social teaching, his purpose, aim and motive, his religion—these are among the subjects he deals with, always with freshness, clarity and stimulus. For example, Jesus' teaching is described as "casual" rather than formal: perhaps we should not have chosen that adjective, but it certainly brings us up sharply to awareness of the *fact* described. So too his treatment of Jesus' messiahship, and the "religious experience" men have read between the lines of the Gospels: "Religion for Jesus is much more what God does than what man does" (p. 183). "Religion in his time and circle considered, much more than one's own plans, God's will. Obedience to God's will or being well pleasing in his sight, far more than accomplishment of a purpose, was the criterion of success or basis for self-satisfaction" (p. 153). "The religion of Jesus was not centered about a specifically religious experience. It was rather the religious interpretation of unspecifically religious experience—his homely knowledge of men and of nature, his native and forthright sense of good and evil, and his personal acceptance of the life that befell him with its twofold prospects of success and failure as the divine will for him" (p. 190).

A work of fine historical insight and discrimination.

FREDERICK C. GRANT.

The Mythology of Theology

BEYOND TRAGEDY. *By Reinhold Niebuhr. Charles Scribner's Sons, $2.00.*

NOT THE LEAST reason for Reinhold Niebuhr's prestige is his ability to see paradoxy and ultimate disillusionment in every human enterprise: individual or collective, intellectual, industrial, political, economic or religious. The ghost of the Hegelian-Marxian dialectic, with its opposite forces or meanings arrayed against one another, and their ultimate resolution—or destruction—haunts every book and almost every chapter and verse he writes. There are other discernible influences. The anti-intellectualism of Bergson is in evidence, and so is the mythical interpretation of religion first advanced by the nineteenth century German theologian, Strauss, in his famous book, *Das Leben Jesu.*

Professor Niebuhr had previously spoken of three requisites which must be included in "an adequate approach to the social and moral problems of our day." They are: 1. A political policy which will bring the most effective social check upon conflicting egoist impulses in society. 2. A moral idealism which will extend the benefits of life from selfish to social ends. 3. A religious world-view which will do justice to the ideals of the spirit by reaching "beyond the possibilities of historic achievement" in order to "challenge every concrete attainment with the vision of the unattained."

It is this third prerequisite which constitutes the burden of the present book. Human sin, individual and collective, rooting deep in the processes of history, and of nature, must be dealt with in drastic fashion. "Man is mortal," says Niebuhr. "That is his fate. Man pretends not to be mortal. That is his sin." Again, "the sin of man arises from his effort to establish his own security," and thus "human imagination transmutes nature's harmless will-to-live into a sinful will-to-power." Indeed, man is not free to extricate himself from the vicious circle of sin, even if he recognizes it as such. The circle begins when man is endowed with the gift of life. His acceptance and affirmation of life leads to his desire to be secure and powerful. At this point he becomes brutal and inhuman and, in accordance with the relentless processes of history, prepares for his decline and eventual annihilation. And thus, while sin is not "a necessary and inherent characteristic of life," it sneaks up on man, so to speak, and engulfs him before he realizes what has happened to him. Indeed, so grim and inevitable does the sin of man seem to the author that he dwells on it with something akin to morbid brooding. He believes that there can be no greater prophetic function than that which speaks an "eternal no" to the pride and pretensions of men.

Now, the great predicament of man is that he lacks the necessary techniques for his own salvation. Political power may possibly bring some check upon conflicting egoist impulses; moral idealism, by drawing upon all available resources of altruism and reason, may extend life from selfish

to social ends; but in the last analysis they lead again and again to proud and sinful assertions of selfhood.

Man is therefore not to be trusted—neither the oppressed man nor the pious man nor the intelligent man. Nor is a combination of piety and intelligence to be trusted, for, "Piety may rob the intelligent man of his critical vigor, and intelligence may destroy *the indispensable naivete of all robust religion.*" (Italics mine.) People are not to be trusted individually or collectively. "Trust no man," not even yourself; for self-trust leads man right back into the old circle.

Niebuhr attaches much significance to the fact that "the profoundest expressions of prophetic religion come out of periods of catastrophe." He believes, moreover, that disillusionment with regard to all human techniques of salvation and utter dependence on God's mercy are characteristic of these "profoundest expressions." That continental theologians, under the stress and strain of dictatorships and concentration camps have made this theological surrender is quite obvious and understandable. Whether or not present-day Europe provides the healthiest possible theological climate is another matter. Be that as it may, Reinhold Niebuhr is one of a considerable number of non-European theologians who are reflecting sympathetically—in varied forms, expressions and overtones—this crisis theology. There is no salvation, says Niebuhr, save by the grace and mercy of God. Only by divine action can the contradictions of human life be overcome. Only as God can "absorb the contradictions of life into himself," and "overrule the angry passions of men," is there hope for the world.

Such statements, repeated endlessly through the pages of this book, suggest the problem which this prophet of paradoxy creates in his effort to affirm man's natural existence while insisting at the same time that "the center, source and fulfillment of history lie beyond history." He would avoid the dualism of ancient theology, but no modern writer is more fervent in reviving the terminology in which that theology is expressed. He affirms his sympathy with the naturalistic approach, while his declarations teem with supernaturalistic meaning. He deplores illusions, all and sundry, but he exalts a mythology which can only mean more and deeper illusions to his uncritical followers. And his passionate participation in our present social conflict finds scant warrant in his disillusionment regarding the efficacy of human institutions, organizations, morals and intelligence. All of which suggests that Reinhold Niebuhr is better than his creed, and that the greatest of his paradoxes is the paradox which is Reinhold Niebuhr himself.

This is not Reinhold Niebuhr's best book. It will not add to his prestige. It says little which he has not said before, and said more convincingly. Moreover, it throws into appalling relief the hopelessness of attempting to express the problems of modern life in ancient terminology, even though that terminology is frankly acknowledged to be mythical. It is a pity that Reinhold Niebuhr should become the spokesman of a form of otherworldliness which he so ardently disavows.

EDWIN T. BUEHRER.

Books in Brief

THE NEW CHURCH HYMNAL. *Edited by H. Augustine Smith. D. Appleton-Century Company.*

There is need for new hymnals with new hymns, as well as for the continued use of some of the "grand old hymns" which express aspects of Christian life and thought that are old but never antiquated. Everyone who is charged with the responsibility of selecting hymns for even a single service of public worship realizes this double need, and every competent editor of a hymnal feels it even more deeply, for his duty, like that of the wise householder, is to bring forth out of his treasure things new and old. Augustine Smith knows the treasures of Christian hymnody as well as any man in America. Any hymnal under his editorship can be confidently expected to exhibit competent musicianship and a wise and varied selection of materials. In the present volume that expectation is not disappointed. There is a fair quota of modern hymns expressive of the social aspects of religion. The aids to worship, forms of service, prayers and responsive readings, selected and arranged by J. D. Morrison, are a brief but excellent and usable body of materials.

ETCHED IN WORDS. *By Gertrude Ryder Bennett. G. P. Putnam's Sons, $2.00.*

Readers of The Christian Century are well acquainted with Miss Bennett's verse, and they have recognized her as a natural singer as well as a thinker of genuine insight. Her work is marked by clarity and winsomeness and she is a master of poetic technique. Many of her poems deal with nature, and fully as many with human experience. Her simple strength is revealed in "A Prayer":

> My prayer is such a little prayer,
> And yet . . . O God, I pray
> Give me this—the strength to bear
> The sameness of each day.

FATHERLAND, FAREWELL! *By Gösta Larsson. Harcourt, Brace & Company, $2.50.*

A young Swedish-American engineer, Mr. Larsson, describes in simple, direct English that savors of the old Norse sagas the life, hardships and ambitions of the people of a small Swedish community. The protagonist, a young engineer, who is avidly studying to be able some day to build the bridges of his dreams, plans to go to America, the land of opportunity, where so many of his fellow countrymen have already found prosperity or disappointment. A love affair is on the point of thwarting his hopes, but, eventually, it seems that three will sail for America. This is an informing picture of the background of some of our worthy fellow citizens.

THE STUDY OF THE BIBLE. *By Ernest Cadman Colwell. University of Chicago Press, $2.00.*

This valuable book is not so much about the Bible as about the study of the Bible. It is an introduction to the several fields in which the Bible scholar does his work. There is a chapter on the "Origin and Growth of the Bible"; one on the "Transmission of the Bible"; one on its translation; and three on the science of interpretation. Each chapter, while not trying to be encyclopedic, is full of interesting facts, chosen with a view to creating in the reader the proper attitude toward Bible study and to equipping him for pursuing it. One of the most valuable features of the book is the series of excellent annotated bibliographies which follow each chapter. Dr. Colwell is the master of a clear and lively style, and there is not a slow page in the book. The volume is intended not only for the beginning student but for the general reader.

A VINDICATION OF PAUL. *By Henri Reubelt Pearcy. Thomas Nelson & Sons.*

A reconstruction of Paul's theology, especially against the background of the work of Baur, Wrede and Schweitzer. Mr. Pearcy finds the most important key to understanding Paul in Jewish apocalyptic, but disagrees with Schweitzer at many points. He denies the presence of sacramentalism in Paul, and mysticism, while characteristic of Paul himself, is held not to be present in his thought. His "conversion" was not an experience of salvation but a "convincement of the truth of the Christian gospel." He finds large place for the

influence of Stoic thought upon Paul, but denies that the mystery religions touched his life or thought in any vital way. In a word, for this author Paul is primarily a Jew, hardly at all a Hellenist, and because he has been interpreted through the centuries by men more familiar with Greek than with Pharisaic thought, he has been misinterpreted. A critical evaluation of this contention is impossible within the limits of this brief review, but one wonders how Mr. Pearcy would account for the fact that modern Pharisaic Jews, while claiming Jesus, usually find Paul an enigma and an alien.

MEN OF POWER. *By Fred Eastman. Cokesbury Press, $1.50.*

Brief sketches of Jefferson, Dickens, Pasteur and Arnold. Especially suitable for young people's groups or adult classes in church schools, which will find in these tabloid biographies materials for intelligent discussion of the forces and elements which go into the making of memorable lives. There is nothing very profound in these sketches, but much that is inspiring. And that, Dr. Eastman would undoubtedly say, was his purpose in writing. This is the first in what is planned as a series of five volumes.

BROOKS TOO BROAD FOR LEAPING, A CHRONICLE FROM CHILDHOOD. *By Flannery Lewis. The Macmillan Company, $2.50.*

This story, if it can be called a story, pictures the life of a small boy, beginning with his first day at school and continuing for a year or two, as it appeared to the boy. All other points of view are rigorously excluded. Except that the author does not conceal his awareness that, when he reports what the child saw, he is not looking directly through the child's eyes but is remembering and reconstructing what he saw when the child's eyes were his own. Others will remember a different outlook on the world. But this record convincingly combines the sweet simplicity and the baffling confusion which mingle in childhood's view of life.

Books Received

From the Cross: The Seven Last Words. By Gaius Glenn Atkins. Second edition. Harpers. For this year's lenten reading, Dr. Atkins' penetrating and inspiring interpretation of the Words from the Cross may well head the list. This is devotional literature which combines clear thinking with deep feeling.

These Foreigners. By William Seabrook. Harcourt, $2.50. A good, honest reportorial story of five "immigrant" groups in America—Scandinavian, Italian, German, Polish and Russian—including those who have become pretty well Americanized as well as those who are least so. Done from personal observation of many individuals and communities. The impression is that the foreign invasion is nothing to worry about, that the new citizens are as good citizens as any, and that their cultural differences are a national asset rather than a liability.

Paint and Prejudice, The Life of an Artist. By C. R. W. Nevinson. Harcourt, $3.50. (To be published March 17.)

Ask the Prophets, A Bible Study Manual. By Carl Sumner Knopf. Abingdon, 75 cents. This compact little manual for the study of the Hebrew prophets is primarily designed for use with classes. But there is that about it which may well quicken any reader's desire to go back to the prophets with this guide, even if he has to go alone.

The Triple Thinkers. By Edmund Wilson. Harcourt, $2.75. (To be published March 17.)

Anabasis, A Poem by St.-J. Perse. Translated by T. S. Eliot. Harcourt, $1.25. (To be published March 3.)

Attention: Miss Wells. By Sylvia Paul Jerman. Harcourt, $2.00. (To be published March 10.)

The World in Which Jesus Lived. By Basil Mathews. Abingdon, $1.50. This combination of historical geography and *Vade Mecum* (but not a guidebook) for the modern traveler is intended "for those who have not seen the Bible lands or peoples, for those who would equip themselves as Bible teachers, and for those who would prepare for a visit to the Near East. Within its limits, which exclude archeological details, it is good for all three classes.

The Clash. By Paul H. Andreen. Augsburg Pub. House, Minneapolis, $1.00. (To be reviewed.)

The Body Taboo, Its Origin, Effect and Modern Denial. By Elton Raymond Shaw. Shaw Pub. Co., Washington, D. C., $2.50. A very serious argument for "social nudism" as not a concession to, but a remedy for the neurotic and abnormal eroticism of our day, and a study of the legal aspects of the matter.

Thirty Psalmists. By Fleming James. G. P. Putnam's Sons, $2.75. "A study in personalities of the Psalter as seen against the background of Gunkel's type-study of the Psalms." (To be reviewed.)

George Bowen of Bombay, Missionary, Scholar, Mystic, Saint: A Memoir. By Robert E. Speer. Privately printed. Missionary Review of the World, $2.50. A record and estimate of the life and work of a great missionary who labored in India from 1847 until his death in 1888. It not only presents much material about India and about missions through a long and important period, but introduces to this generation a noble and rich personality.

A People's Book of Saints. By J. Alick Bouquet. Longmans, $2.00. Forty saints are included, from Ignatius of the second century to Francis de Sales of the seventeenth. The author tells their stories with all the edifying embellishments of miracle and without the slightest concessions to historical accuracy where known facts are at variance with pious tradition. Even so, there is a great amount of interesting information here, and the legends of the saints are worth knowing, if one knows that they are legends.

Psychology and Religion. By Carl Gustav Jung. Yale University Press, $2.00. (To be reviewed.)

The Question Box

1. Is there any account or record of Jesus Christ in Roman or other history drawn from non-Jewish sources?

2. Is there any record in Egyptian history of the Jews in Egypt?

3. What is the "Q" or Matthean "Q" on which the Gospels are said to be founded? A. D., Washington, D. C.

TACITUS (*Annals* XV, 44) refers to the persecution of Christians in the reign of Nero; Suetonius (*Claudius*, 25) speaks of the tumult caused among the Jews in Rome by a certain Chrestus in the days of Claudius, and the unpopularity of the Christians in the reign of Nero at the time of the great fire, and of their persecution and banishment. Pliny the Younger, governor of the province of Bithinia, wrote to the emperor Trajan (*Epistles*, 96, 97) requesting instructions regarding the Christians in his province. The passage in Josephus (*Antiquities* XVIII, iii, 3) is believed by most scholars to be an interpolation from a Christian source.

2. The only mention of Israel in Egyptian records is on a pillar of Merneptah (1225-1215 B. C.) giving an account of his wars and victories. It is now in the Cairo museum. It is evidently the account of an expedition into Canaan, and a part of it reads: "Plundered is the Canaan with every evil. Carried off is Askelon. Seized upon is Gezer. Yenoam is made a thing not existing. Israel is desolated, his seed is not; Palestine has become a widow for Egypt."

As this refers to districts in the north of Palestine, it would not seem to be concerned with the Hebrews in Egypt. As Merneptah has been supposed by many to be the pharaoh in whose reign the exodus occurred, the reference is not easy to explain. If the Hebrews of the Old Testament records are meant, it is possible that there were groups left in Palestine when the Hebrew clans migrated to Egypt, and that these are the "Israel" referred to; or that Merneptah attacked the Hebrews after their arrival in Palestine; or that there is some confusion in the name "Israel" on this stele. More light is needed from archaeological sources.

3. In the textual criticism of the Gospels one of the documents which scholars have assumed as a source used by the first and the third Gospels along with the Gospel of Mark was a writing, perhaps in Aramaic, dealing with the teaching of Jesus, and possibly from the hand of Matthew himself. It has been given various names by different authorities, such as the "Logia" or "sayings," or the "Quelle" or "source," often referred to as "Q."

H. L. W.

NEWS *of the* CHRISTIAN WORLD

Bishop Tucker Urges Reunion

Cites Need of United Church at New York Federation Dinner—Churches Issue Pamphlets on Far Eastern War

(Correspondence from New York)

NEW YORK, Feb. 20—At the recent annual meeting of the Greater New York Federation of Churches Charles H. Tuttle, its president and prominent Episcopal layman, spoke with conviction about the general ideals and advantages of church unity. Henry St. George Tucker, presiding bishop of the Episcopal Church, in a speech that seemed a little long and dull said that the future of the church in China and Japan depended upon its ability to unite, and that in turn depended upon our ability to unite, and that, he believed was "equally and perhaps even more contingent upon a very much more difficult task, but one which is equally necessary—the bringing together of the non-Roman and Roman Christians into one great body." If the presiding bishop is right, we may have to wait a long time! Robert Searle, the executive secretary, made a rousing evangelical talk on New York's denials of the Christian spirit in its discrimination against Negro and Jew, its inadequately relieved suffering, its godlessness. Four hundred churchmen braved the tax of $2.75 to attend the dinner. A price agreement among the city's hotels and a lack of sufficient space in any of the churches were responsible for this practical barrier to a larger expression of unity which is growing rapidly. A clever skit, "Grammercy 5-2073," set forth the multitude of federation services to the churches.

* * *

Brooklyn Federation Dinner Attended by 600

The Brooklyn Church and Mission Federation, the companion organization in that borough, had its 109th annual meeting in the Brooklyn Edison Company's auditorium with 600 attending the dinner at $1 a plate. John I. Blair Larned, suffragan bishop of the Episcopal diocese of Long Island, opened the meeting and Ralph Sockman, pastor of Christ Methodist Church, Manhattan, made a facile and witty talk on aids to Christian unity. Dr. Sockman's speech revived an audience wearied by a dozen brief and some not so brief speeches by chairmen of the numerous commissions of the federation. However, those who knew the personnel and problems of these commissions followed the reports with great interest. Much of the work carried on in Manhattan by a paid staff is promoted in Brooklyn by volunteer clerical and lay leaders.

* * *

Dr. Carpenter Deplores 'Too Many Churches'

J. Henry Carpenter, executive secretary, presented striking figures which showed that with a shrinking Protestant constituency Brooklyn is no longer "the city of churches," but "the city of too many churches." He showed how the maintenance of competing and badly located churches had depleted the church's resources for redemptive work in the larger community. Expenditures for benevolences by all churches decreased from $837,000 in 1921 to $365,000 in 1936, or 56 per cent. If 1929 had been used instead of 1921 the decrease would have been even larger. During the same 15-year period expenditures to maintain the local church decreased only 24 per cent from $2,600,000 in 1921. Church membership declined 12 per cent and Sunday school membership 41 per cent. However, much of Brooklyn's loss was Long Island, New Jersey and Westchester's gain.

Hartley J. Hartman, pastor of St. Andrews Methodist Church, was elected president of the federation to succeed Albert E. Roraback. Alfred W. Price, James H. Post, Frederick W. Rowe and John Howard Melish were elected vice-presidents. Samuel McCrea Cavert of the Federal Council of Churches made a crisp, brief speech linking the vision of the world council of churches with local federations. Ben LeRoy Stowell, treasurer, and indefatigable and progressive lawyer layman, reported a deficit of more than $5,000 in a budget of $34,000. Of this budget about $4,000 comes from churches, $14,000 from individuals, and $16,000 from associated departments and organizations.

* * *

Churches Throw Light on Far Eastern Conflict

The Federal Council of Churches has approved a guide for the churches on peace policy signed by 76 church leaders. It attempts to clarify the issues of collective security and isolation. A new pamphlet by the social action group of the Congregational and Christian Churches sums up the Far Eastern crisis admirably.

* * *

And So Forth

Roman Catholics made loud protests against the appointment of Mr. Gerson by Borough President Isaacs as personal secretary. Mr. Gerson was a reporter for the *Daily Worker*, the communist daily. Several Protestant ministers have supported Mr. Isaacs' right to appoint a fit individual without regard to his political affiliations.

Mayor LaGuardia will head the one million dollar drive to finish the interior of the Cathedral of St. John the Divine before the opening of the World's Fair in 1939.

Roelif H. Brooks, rector of St. Thomas Episcopal Church, welcomed the Cadet Chapel Choir of the U. S. Military Academy at West Point and said, "Their presence here will throw the lie into the teeth of those who maintain that soldiers are educated alone for conduct of war." He maintained that young men at West Point and Annapolis were "being educated for peace." The new chaplain of West Point, H. Fairfield Butt, then preached a sermon on Mahatma Gandhi's advice to Christians to strive to live "more like Christ," to practice their religion "undiluted" and "unadulterated."

BRADFORD YOUNG.

Disciples to Meet In Denver

It is announced that the next international convention of the Disciples of Christ will meet in Denver, Col., Sept. 11-16, 1938.

Block Plan for Coal Reform

Consolidation Scheme Delayed by Owners—King's Weigh House Has Catholic and Protestant Pastors and Services

(Correspondence from England)

LONDON, Feb. 15.—The mine owners are incomparable at the art of lobbying and propaganda; they make even the brewers take a second place. They have succeeded in persuading the government to alter materially their plans for the compulsory amalgamation under specified conditions of mining companies. Labor accused the owners of wanting to hamstring these proposals by providing almost endless opportunities of delay. Sir Stafford Cripps, who is a brilliant lawyer, said there might be 27 stages under the bill, as the owners sought to shape it, before an amalgamation could be carried out. A scheme might be set in motion on Jan. 1, 1940, and not be disposed of till Jan. 1, 1944.

Nonetheless the government so far yielded to the owners that in the bill as amended any scheme of compulsory amalgamation which is opposed is to go to a select committee of both houses.

* * *

Coal Owners Bring Government 'To Heel'

Other Conservative critics are fighting to alter the proposals to continue till 1942 the scheme which fixes the selling prices of coal. In the interest, as they put it, of the big industrial concerns they challenge this measure. So far the government has refused to yield. There are three bodies to be borne in mind—the owners, the big consumers and the miners. There are curious cross-divisions of interest among them.

As everyone who knows the history of coal politics in this land expected, the owners have brought the government to heel. "Hands off!" has always been their declaration whenever any interference is threatened, even though every independent inquiry has decided that the management of this industry might be more economical and effective.

* * *

King's Weigh House to Foster Catholic And Protestant Traditions

In King's Weigh House there has been begun an experiment in the fellowship of the churches of singular interest and value. There are to be two traditions of churchmanship, preserved not in opposition, but side by side in Christian faith and hope and love. Rev. Paul Gliddon, an Anglican clergyman, will represent the Church of England; Rev. A. Halfpenny, the minister of the Clapham Church (Grafton Square), will be the Free Church minister in oversight. Mr. Gliddon holds at the same time a position in the Fellowship of Reconciliation, and Mr. Halfpenny will still keep his pastorate in South London; but the two ministers will have a joint oversight of the King's Weigh House and in the one church there will be both the catholic and Puritan

elements. There will not be any attempt at shaping a communion service which will be a blending of both traditions. There will be, as there have been, two orders of communion, but there will be no desire to form parties, critical of each other, within the church. It should be added that my dear friend Father Alcock Rush will still give all his time to the church to which he has given such long and devoted service.

* * *

Anglicans and Quakers Celebrate 100 Years of Cooperation

The Darlington Town Mission and Christian Visiting Society has been celebrating its centenary. It was founded by three Johns, John Hopkins, an Anglican, John Beaumont Peace and John Backhouse, both Quakers. It has kept its original character to this day. The celebration aroused very great interest in Darlington, where Lord Darngton, who is one of the Pease family, presided over a very large commemoration meeting. Another admirable method was the distribution of the Gospel of St. Luke to every household in the town. Projects of reunion are familiar today; it is interesting to recall that 100 years ago Anglicans and Friends began a fellowship of service, which lasts to this day.

* * *

Looking Outward From London

These are some of the matters from which no one could escape last week. Must we acquiesce in the bombing of civil populations? Mr. Eden proposed an international conference to secure deliverance from this horror. Germany does not seem enthusiastic. "Why did you not agree to this when *we* suggested it?" seems to be their attitude.

Mr. Eden has also told Franco in very plain language that the piracy practiced by his airplanes and submarines must stop. What the net effect of the new changes in Germany will be, many have conjectured. The prevailing impression is that the foreign policy of Germany will lean still more toward common action with Rome and Tokyo.

The promotion of Herr von Ribbentrop is of peculiar interest here; he has however not been long enough ambassador in London for our people to know him well. It is however everywhere recognized that he is an out-and-out nazi.

Within the last few weeks prayers have been offered for Martin Niemöller in many services in this country; and on Feb. 7 at the church assembly the members stood and united in silent prayer for the man who was once a dreaded enemy in command of a U-boat and is now a champion of the rights of the church in his own country. I like the story of the conversation between him and the chaplain who visited him in his detention:

"Why are you here?" asked the chaplain.

"Why are you not here?" asked Dr. Niemöller.

* * *

And So Forth

The Liberal party presented a petition to the House of Commons signed by 804,000 persons, aggrieved by the rising cost of living. This, in spite of attempts to ridicule the method, is a very useful way of calling attention to a widespread indignation.

Unemployment is again up on the January figures, but January is always a difficult month. Still these increases, though they may be explained in part, are disquieting.

EDWARD SHILLITO.

Hold Interchurch Youth Rally

450 Hear Discussion of Far East Affairs by Chinese and Japanese—Coroner Blames Liquor for Auto Deaths

(Correspondence from Cleveland)

CLEVELAND, Feb. 8.—First-hand observation through exploration trips to churches of other faiths, social settlements, city institutions, new housing units and slums, and educational and recreational agencies, was a distinctive feature of one of the best interdenominational youth conferences ever held in Cleveland, over the past week-end. Discussion groups on Sunday were led by guides who had assisted with the tours on Saturday. At the annual banquet on Saturday night David K. Tong, Chinese Y.M.C.A. secretary, and Sadamato Kawano, Japanese theological student at Oberlin, urged their youthful hearers to support world Christianity as the sole answer to the situation in the Far East. The conference, under auspices of the Cuyahoga County Youth Council, drew 450 instead of the 300 planned for originally.

* * *

Former Relief Head Hits Social "Hush"

"A prophetic interpretation of social work," with due publicity for conditions as welfare workers see them, was urged by Marc J. Grossman, former chairman of the Cuyahoga county relief administration, before 300 professional social workers and lay members of agency boards as part of an "Institute on Social Interpretation" here. Grossman expressed resentment at use of the word "chiseler" by the "well-fed," and

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over opposition to walfare tax appropriations by the "controlled puppets of special interests." He decried "agency isolations—jealousies, proprietary interests and competitions," and asked workers to give less attention to their own accomplishments and more to the human aspects of their problems.

* * *

Coroner Indicts Liquor In Annual Report

Another telling indictment of liquor as an ally to deaths in automobile accidents in 1937 was recorded by Coroner Samuel R. Gerber in the first yearly survey ever made here of the relationship of drunkenness to automobile fatalities. Dr. Gerber found evidence of 54.9 per cent of alcoholic incidence in 349 deaths in the county. In 249 deaths of pedestrians the percentage was 60; in 46 passenger fatalities it was 43.4. The highest incidence was 62.5 per cent in the deaths of 54 drivers.

* * *

Secretary Perkins Asks Stabilization of Industry

Stabilization of industry through more cooperation and good will was asked by Secretary of Labor Frances Perkins in a message at the Temple Jan. 24. Miss Perkins deplored the fact that so much more publicity attended some 3,000 strikes than 10,000 agreements between employers and employees last year. Stabilization, she said, would result from proper use of the slack seasons for production and from wages adequate to insure larger distribution in purchasing power.

* * *

Superintendent Suggests "Pre-Crime" Drive in Schools

A city-wide drive on criminality and delinquency, to be led by the public schools, was suggested by Assistant Superintendent Earl J. Bryan in an address before the principals' club of the Cleveland schools. The superintendent wants to invite all forces to unite in an intimate and continuously coordinated program, employing additional club and recreational leaders and using school buildings for extension activities six days a week. Enough interest has been shown in the suggestion to insure early attention by the school board.

* * *

Deprecate Sunday Observance Of Roosevelt's Birthday

An abortive effort was made to stir up a controversy with Cleveland clergymen over the celebration of President Roosevelt's birthday on Sunday, Jan. 30, instead of Saturday, Jan. 29, as in most other major communities. Apparently seeking more publicity, the chairman of the local committee tried to pin a charge of sabbatarianism on the secretary of the Cleveland Church Federation, who wrote a courteous note of regret that Sunday was to be used for a benefit series of hockey games.

The chamber of commerce recommended that local contributors to the fund to fight infantile paralysis send their money directly to Washington or to the local office because half of the hockey admissions went to the local promoter.

* * *

And So Forth

The Cleveland Church Federation has successfully completed a drive for $13,000 in January toward its budget of $16,600 for 1938.

Bishop Warren Lincoln Rogers of the Episcopal diocese of Ohio, who has returned to his duties after a long illness, has asked appointment of a coadjutor for the diocese. Presiding Bishop Henry St. George Tucker was guest speaker at the annual diocesan convention.

Very Reverend Jason R. Kappanadze, pastor of St. Theodosius' Russian Orthodox Church and one of the ranking priests in the hierarchy of his church, has just celebrated the 40th anniversary of his priesthood.

O. M. Walton.

Books for Easter

THE PRESIDING BISHOP'S BOOK FOR LENT

The Reconciling Christ

EDITED BY THE RT. REV. HENRY ST. GEORGE TUCKER

The 1938 edition, under the editorship of the new Presiding Bishop, contains the finest devotional material available for the Lenten season. Among the contributors, in addition to Bishop Tucker, are Bishop James DeWolf Perry, Bishop Frank Elmer Wilson, Bishop Henry Judah Mikell, Rev. ZeBarney Thorne Phillips, Rev. Theodore St. Clair Will, Bishop W. Bertrand Stevens, and Rev. John Crocker. Use it for daily inspiration throughout Lent. $1.00

What Has Christianity to Say?

BY F. R. BARRY

In the kind of world in which we are living, what does Christianity stand for? Has it a message for this day of iron? Here is a stirring and vigorous answer to such questions. Its grasp of the critical issues confronting the world in 1938 make it an enlightening book for all readers who care about the place of Christianity in the modern world, and in the future of civilization. A Religious Book Club Selection. $2.00

Let Us Pray

BY WINIFRED KIRKLAND

The author writes with feeling and conviction of her own personal prayer experience, and shows the potential power for good that would follow an ever-widening prayer circle. $1.00

From the Cross

THE SEVEN LAST WORDS
BY GAIUS GLENN ATKINS

A fresh and illuminating interpretation which is taking a place among classic Easter literature. $.50

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By Glenn Clark $1.50

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By Harry Emerson Fosdick $1.50

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By Evelyn Underhill $1.25

HARPER & BROTHERS

Yangtze Valley Under Terror

Reports of Violence Are Not 'Atrocity Stories'—Colleges and Churches Carry on Under Handicaps

(Correspondence from China)

Shanghai, Feb. 10.—When one forgets the horrors of the World War, or is led into believing that modern armies display a measure of discipline not previously known, he needs only to read the daily record of what has occurred since the first of December in the lower Yangtze valley. These are eyewitness statements from the most highly accredited newspaper correspondents, the most seasoned missionaries, the most actively engaged relief workers in several places. They include formal reports to the Japanese embassy of the repeated violation of guarantees for protection in refugee camps and of the wanton disregard of both American and Japanese official seals, flags and proclamations.

All law and decency have been so completely flouted as to make one question whether it is a part of a deliberate policy to debauch and terrorize the country. Numerous protests have come out of Japan against the spread of "atrocity stories" and the world can hardly be blamed if it finds it hard to believe that robbery, looting, raping, kidnaping of young women, drunkenness, killing and general destruction have been so widespread among the ranks of the noble army that was sent "to protect China." The censors have stopped the dispatches of the correspondent to the *Manchester Guardian*.

Will the facts ever get through to "the people who know that the army's only thought is the glory of Nippon; who see the soldier as a Galahad, with the strength of ten because his heart is pure"?

* * *

Churches Continue Work In Spite of War

With the countryside so completely devastated and the peasantry driven in abject fear into remote hiding, it is cheering to note the courage with which Christian leaders begin the reorganization and the replanning of their work. Perhaps too frequently they are inclined to do the thing that first offers and in the way to which they have been most accustomed, that is, to work in terms of institutional and denominational loyalties. Thus we find one denomination laying down the principle that not more than $5,000 will be spent in the rebuilding of any church edifice. And another boldly moves into the residential section of Shanghai, gathers together a group of alumni of the denominational college, and deliberately sets out to build around the needs of the large student and ex-student class—frankly a class church; but then most Protestant churches have been more or less class groupings, and in China this educated group has not to date had its rightful place in church life.

* * *

Colleges Try to Pool Resources

To a greater extent in the educational field there has appeared some joint planning, though the determination to preserve

all the possible assets has set limitations upon the endeavor. Thus with Ginling College, Soochow University and Hangchow College driven into Shanghai and the University of Shanghai and St. John's Universities both forced off of their spacious suburban campuses, we find these several institutions which for years have worked on plans for correlation or union now each reorganizing as an independent unit in temporary quarters. They are going a long way toward pooling their resources. The science laboratory equipment and the library of St. John's University, being the only ones available, are being placed at the service of all. Where classes are sufficiently small, or key professors missing from any one college, the students will take that work in one of the other schools. This may be as far as it is possible to go in these days of emergency and uncertainty. That the schools are determined to carry on is all to the good. That further cooperation may develop is devoutly to be wished. That a more thoroughgoing unification of the middle schools is being sought with good hope for success adds courage.

* * *

European and Chinese Divide On "The Good Earth"

War has not stopped people from taking their recreation though it has to some extent curbed or directed it. In Shanghai "The Good Earth" has been having its first run at the movies this last week. Western comment has been almost unanimously favorable, the frequently heard criticism being that Paul Muni does not carry through to the end in the truly Chinese fashion with which he began and which characterizes all of Louise Rainer's interpretation. Chinese attendance has been good, but approval has been less unanimous and less enthusiastic, as was the case with the book. There is regret that some capable Chinese actors were not selected for the lesser parts, some of which are so crudely done as to be almost burlesqued.

* * *

Move of Capital to Kwenming Rumored

The assumption has been made that China's new capital was to be established in Chengtu, whither there has already been a great student exodus. Now it is rumored that Kwenming (Yunnanfu) in the extreme southwest is to have this honor. Yunnan is bounded on the south by French Indo-China and on the west by British Burmah. Through the former runs the only railroad approach to the Chinese hinterland, and from Burmah there has recently been constructed an immense motor highway. On all sides the province is well surrounded by high mountains. On the north are the headwaters of the Yangtze river and the provinces of Szechwan, Sikang and Tibet. If this development takes place the Christian enterprise will once more be challenged, for the missionary program in Yunnan has been of the most restricted sort. There are no Christian colleges nor secondary schools in the province, no theological nor Bible training schools, and but four Christian hospitals and one dispensary. Of the ten missions listed as having missionaries resident in the province, two (the Y.M.C.A. and the Bible Society) have but one family each. The American Presbyterians, the English Methodists and the Church Missionary Society have one or two stations each.

JEREMY TRASK.

Woman Pastor Takes New Post

Miss Lydia Gruchy Heads Deaconess' Work—Name Canadian Members of World Church Council

(Correspondence from Toronto)

TORONTO, Feb. 5.—The first woman to be ordained to the regular ministry of the United Church of Canada has now withdrawn from the pastorate to do administrative work. The circumstances present afresh some issues involved in the inclusion of women in the pastorate. Miss Lydia Gruchy, who was ordained only last spring, was born in France and received her early education in France and Britain. Coming to Canada in 1913 she graduated from the University of Saskatchewan two years later with the Governor General's gold medal. After a full theological course in St. Andrew's College she undertook home mission work, discharging all the functions of an ordained minister except those specially demanding ordination.

* * *

To Head Work of Deaconesses

Three pastorates proved fruitful in good works, though they were carried on under exceptional circumstances of strain due to the continuous drought in that area and the demoralization which had to be overcome on all sides. Extensive travel on each field under such circumstances demanded strength of every kind, which even a stalwart man might covet, and the tension proved too great. Fortunately she was then called to be assistant minister in a city church charged with directing religious education. But this barred her from anything more than occasional use of the pulpit. Thus the two fields which seemed to be opened by ordination yielded disappointment, but not defeat. The United Church decided to reorganize and develop the deaconness order and other forms of women's work. For the presentation of this project to the people from the pulpit and for the enlistment of high grade workers Miss Gruchy seemed specially suited, and her appointment, having now been announced, is received with cordial approval. But what about the prospect for others who seek ordination expressly for the pastorate?

* * *

Name Members of World Council

The Oxford and Edinburgh Conferences having inaugurated a World Council of Churches, the Canadian communions were instructed to appoint two members of this body, and for this purpose an electoral college was instituted. This body, comprising representatives of all churches, nominated as Canada's representatives Bishop Broughall of the Anglican communion and Dr. George Pidgeon, first moderator of the United Church.

* * *

Missions Promotion Program On the Air

The new facilities offered by the high powered stations of the Canadian Broadcast Corporation were enlisted recently to provide a missionary promotion program

Lenten Reading

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available to every local congregation. In this program the speakers were Sir Robert Falconer, ex-president of the University of Toronto; a layman from northern Ontario, our latest frontier district; a student of Cheloo University in China, and a professor of mathematics from an Indian university, together with one resident in the drought stricken prairie. These expressed appreciation of the services rendered to their several localities by the missionary work of the United Church and thus utilized in a new way the organized powers of the air.

* * *

Prohibition Sentiment Growing

Indications abound that the reaction against the more radical treatment of the liquor traffic is weakening. New interest is being shown in some fresh method of curtailing the power of the traffic. The Ontario Temperance Federation finds its work more cordially welcomed and more generously supported. The fine leadership given it during the lean years by a cultured scholar, Dr. A. J. Irwin, is steadily telling with those who distrust fanaticism but desire courage and wisdom. The cynical attitude which has been general among groups of the population previously devoted to the temperance movement is notably softening.

* * *

Prepare Statement Of Faith

The publication of the "Statement of Faith" by the commission of Anglican bishops has aroused great interest and discussion. It is worth noting that the United Church of Canada had already established a commission, which will be aided by seven regional committees, to prepare a statement in "concise and intelligible forms" of the faith by which the church lives. This is proving a more difficult task than its prime movers expected but substantial progress is being made and a preliminary draft has been submitted to the regional committees as an incentive to their own constructive thinking.

ERNEST THOMAS.

Pilgrims Visit Wesley Shrine

Methodists Celebrate Aldersgate at Savannah—Florida Missionary Assemblies Called Success

(Correspondence from Georgia and Florida)

TAMPA, Feb. 20.—Methodists came back to the cradle of their American beginnings last month when a great Aldersgate celebration was held in Savannah, scene of the early colonial labors of the Wesleys. The General Missionary Council of the Methodist Episcopal Church, South, promoted the Aldersgate session Jan. 11-14, and 2,500 representatives of the church, northern and southern, attended. The historic Wesley Monumental Church was packed through all sessions.

The purpose of the historic commemoration of the spiritual awakening that came to John Wesley, and through him to the Western world in the eighteenth century at Aldersgate was set forth by Bishop A. Frank Smith, who described it as "a spiritual life movement throughout American Methodism."

The three branches of Methodism, now in process of unification, were represented by their foremost leaders. These included all the bishops of the southern church, two bishops of the northern church, Bishop Frank D. Leete and Bishop R. S. Cushman; and Dr. James S. Straughn, president of the General Conference of the Methodist Protestant Church.

On Tybee Beach, within sight of Cockspur Island where Wesley is believed to have first set foot on American soil, 1,000 delegates heard Prof. Paul N. Garber of Duke University give his historical lecture on Wesley. Other historic spots visited included the Bethesda Orphanage, founded in 1740 by George Whitefield, and "The Wesley Oak" on St. Simon's Island, where Wesley preached to the Indians and the troops of General Oglethorpe.

* * *

15 Florida Cities Receive Touring Missions

The annual Florida chain of missionary assemblies brought a world vision to 15 cities in the state, as missionaries and mission board representatives, fresh from trouble zones of the earth, spoke with great feeling and prophetic insight of the world's condition and the meaning of Christ for such an age.

Promoted by Miss B. Louise Woodford, St. Petersburg, for many years, the assemblies reached new high levels of interest and attendance this year. Opening in De Land and closing in Tallahassee the missioners met a heavy speaking program in 15 cities in thirty days.

Appearing on the programs were the following seasoned missionaries and American missionary leaders: Dr. D. Brewer Eddy, secretary of the American Board of Commissioners for Foreign Missions; Rev. Ralph E. Diffendorfer, secretary of the Board of Foreign Missions of the Methodist Episcopal Church; Charles D. Hurry, secretary of foreign student relation groups; Harry N. Holmes, associate secretary of the World Alliance for Friendship Through the Churches; Miss Inabelle G. Coleman, pub-

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licity director of the Foreign Mission Board, Southern Baptist Convention; Rev. E. H. Hamilton, China; Rev. Samuel M. Hilburn, Japan; Mrs. W. A. Petzholdt, missionary to the Crow Indians; Ataloa, Chickasaw Indian, and former professor of English at Bacone College; Rev. E. Mowbray Tate, Siam, professor in Christian College, Bangkok; Mrs. Charles Kirkland Roys, India and China; Yosko Saito, Japanese coloratura soprano; and Rev. N. C. McPherson, Jr., associated with the Board of Education of the Southern Methodist Church.

Dr. George D. Heaton, pastor of the First Baptist Church, Lynchburg, Va., was the devotional Bible expositor.

Highly successful in the assembly programs were the youth conferences promoted at Stetson University, Miami, Orlando, Clearwater, Southern College and Florida State College for Women.

* * *

Emory Has Institute Of Citizenship

The annual "Institute of Citizenship" at Emory University, Atlanta, has expanded its program to include two other institutions, Georgia Institute of Technology and Agnes Scott College. The 11th session, now in progress, is bringing to Atlanta President Francis P. Gaines, Washington and Lee University; James Shelby Thomas, president of the Chrysler Institute of Engineering; William F. Ogburn, University of Chicago; Howard W. Odum, University of North Carolina; Thomas Moore of General Electric, New York City, and Arthur E. Morgan, chairman of TVA, Knoxville.

* * *

Killing of Episcopal Clergyman Still Mystery

The recent slaying of Dr. Charles H. Lee, rector of Christ Church, St. Simon's Island, Ga., when a mysterious shot fired from the yard of the rectory took the life of the 71-year-old Episcopal clergyman, has given the Georgia coastal section a baffling crime problem. The murder occurred Saturday night, Feb. 5, and no motives have been established.

* * *

B.Y.P.U. Officer Resigns

The resignation of Edwin S. Preston, for the past ten years secretary of the Baptist Young People's Union of Georgia, has been announced at the headquarters of the denomination in Atlanta. Mr. Preston is to teach at Shorter College, Rome, Ga.

* * *

Interchurch Group Would Reduce Crime

An organization has been perfected to reduce crime in Florida through interchurch action. Rev. J. E. Barbee, who led a successful fight to rid the state of slot machines last year, has been called to lead a general movement to restore public respect for law and to reduce crime through organized propaganda in all Florida cities under the direction of the citizens' council. Among ambitious aims of the movement are (1) to rid the state of all gambling, (2) to reduce taxes by abolishing crime, (3) to make Florida prosperous.

Officers include: J. E. Barbee, president; E. D. Solomon, editor of the *Florida Baptist Witness*, vice-president; Mrs. Walter S. Jones, Jacksonville, vice-president; Rev. C. L. Kirby, secretary; and E G. Breedlove, Jacksonville, treasurer.

ADIEL J. MONCRIEF, JR.

Would Abolish Japanese Quota

British Columbia Considers Bill to Cut Off Immigration—Experiment with Penal Reform

(Correspondence from British Columbia)

VANCOUVER, Feb. 2.—Agitation is again making itself felt with regard to the Oriental population of British Columbia, which is about 50,000 in a total of 650,000. It is alleged, though there is no available proof, that many Japanese are being smuggled into Canada in excess of the annual quota of 150 Japanese workmen, which a "gentlemen's agreement" with Japan has allowed since 1908. Alarm is also expressed in some quarters at the growing influence of Orientals in the fishing, fruit-growing, poultry and market-gardening industries. The 1931 census indicated 27,000 Chinese and 22,000 Japanese, but it is claimed that these figures should be reversed. Statistics indicate a surprising difference between the Chinese and Japanese birth rates, the Chinese being lower than the Canadian birth rate and the Japanese being by far the highest of any racial group.

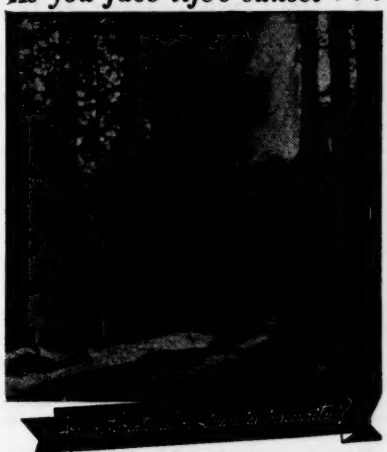
Two bills have been introduced into the federal House of Commons by British Columbia legislators, one to abolish the Japanese quota of 150 immigrants annually (no Chinese are so admitted), and the other to revive a former federal policy of gradually curtailing Japanese fishing licenses. It should be stated that the proportion of Japanese to Canadian fishermen is about one to seven.

* * *

Hold Communion Service Of Many Nations

In spite of doubts on the part of some advisers, Rev. Andrew Roddan held the 11th

As you face life's sunset . . .



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annual international communion service in First United Church, Vancouver, on Jan. 23. This great institutional church is situated between the Chinese and Japanese sections of the city. The attendance was the largest yet recorded. Chinese, Japanese, East Indians, Scandinavians, Negroes and Anglo-Saxons partook of communion together. Rev. R. W. Greene of the African Methodist Episcopal Church preached the sermon. Miss Fumi Chori sang "The Stranger of Galilee." Representatives of different nations read I Cor. 11:23-26 in their own tongues. Rev. C. Leung of the Chinese United Church read the Chinese version, and Rev. K. Shimizu of the Japanese United Church, the Japanese version. Japanese and Chinese elders assisted in distributing the elements. We still have the communion to remind us that "in Christ there is no East nor West."

* * *

Compel Arbitration in Labor Disputes

To curb irresponsible strikes and lockouts, the provincial government has passed a labor arbitration act compelling conciliation, and, if it fails, arbitration, in labor disputes, and forbidding either strikes or lockouts until after the arbitration award has been considered. From labor comes the criticism that this is an attempt to force company unions on the workers of the province. Hon. G. S. Pearson, minister of labor, has announced that the purpose of the law is to prevent employees of one plant from handing their affairs over to a large outside union, and so losing control of them, but denies that it is an attempt to curb collective bargaining. He states that employees are free to appoint anyone to represent them in negotiations, but that these representatives must act as delegates of the employees affected, not as representatives of an outside union, and that collective bargaining by employees of a number of plants in one line of business is permitted by the act.

* * *

Roman Catholics Demand Separate Schools

Archbishop W. M. Duke, prior to the Vancouver civic elections in December, when citizens approved a by-law for a $400,000 addition to the city school accommodation, raised the question of separate schools in the province, deploring the injustice which, he said, Roman Catholics suffered in being compelled to pay taxes toward the public school system, while, for conscience sake, they had to build and equip their own parochial schools for their children. British Columbia, unlike the provinces which entered confederation at the time of the passing of the British North America Act in 1867, has never had separate schools. In the sparsely settled Yukon Territory, which is under federal jurisdiction, Roman Catholics enjoy the privilege of having parochial schools supported by public funds. It may be that the proposal, now pending, of absorbing the Yukon Territory into the province of British Columbia will provide the occasion for raising this controversial question again. It is safe to say, however, that the great majority of citizens do not want separate schools, especially in view of the religious heterogeneity of this province.

* * *

Experiment with Penal Reform

The provincial government has taken over a large house and property on the outskirts of Vancouver and begun an experiment, along the lines of the British "Borstal" system, with a limited number of first offenders who were formerly held in Oakalla prison. This new interest in delinquent youth has been stimulated by the visit of the federal commission on prison reform, and by the efforts of Rev. J. D. Hobden, the B. C. secretary of the John Howard Society. Attorney-General Gordon Wismer, who is responsible for the scheme, recently made an earnest appeal to businessmen to give their support by providing opportunities for reemployment of these boys when they are released.

* * *

And So Forth

The Dominion Housing Act and the Home Improvement Plan of long term easy loans have done much to help people of moderate means to improve their living conditions. But there is great need for further aid for those whose income is below even the moderate level. Slum conditions are beginning to appear even in Vancouver, a city that is only 50 years old. The National Housing and Planning Commission has been formed by interested citizens across the country to arouse the government and the public to the great need in this field.

In an attempt to curb the mounting toll of road accidents, the provincial government has passed a speed law making 30 miles per hour the limit within the bounds of municipalities.

The Vancouver Ministerial Association is conducting a series of discussions on the reports of the Oxford and Edinburgh ecumenical conferences.

The Religious Education Council of British Columbia holds its annual training school on six Tuesday evenings during February and March this year. Anglican, Baptist, Presbyterian and United churches cooperate.

G. P. McLeod.

Plan Cooperation

Churches of Intermountain Area Discuss Common Interests

(Special Correspondence)

An experiment in interdenominational cooperation has been established in the intermountain area, which includes Utah, southeastern Idaho, western Wyoming, eastern Nevada and the strips of Colorado and Arizona adjacent to Utah. A year ago the mission boards called a conference of ministers and workers of six denominations within this intermountain area. The result was the discovery of a unity of method and interest in the area and a willingness to work together to do many things now undone. A simple organization was adopted, "The In-

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termountain Conference of Evangelical Churches." Six denominations appointed or elected members to the administrative committee—the Presbyterian, Methodist Episcopal, Baptist, Protestant Episcopal, Congregational-Christian and the Disciples of Christ. This conference is definitely associated with the Home Missions Council and is under the direction of the intermountain committee of the council. Officers were elected for a term of two years: president, Robert D. Steele, associate-president of Westminster College, Salt Lake City; vice-president, Dr. R. P. Douglass, superintendent of the Baptist Conference; secretary, the Venerable W. F. Bulkley, Archdeacon of Utah; treasurer, Mr. A. E. Eberhardt, Salt Lake City (Methodist).

The second annual meeting closed Feb. 1, 1938, after a two-day session. National executives of the cooperating denominations were present as well as the executive secretary of the Home Missions Council, Dr. Dawber. The same enthusiasm was evident as a year ago, and several plans of cooperation were adopted and referred to the administrative committee with power to act.

The Presbyterians through Dr. Somerndike announced a plan to place a Sunday School missionary in the field beginning April 1, with an auto trailer equipment for an itinerant minister, according to a suggestion made by the conference a year ago as one of the great needs of this area. This enterprise was unanimously approved and the executive committee was directed to work out the details of cooperation.

Through the administrative committee, Dr. H. W. Reherd, president of Westminster College at Salt Lake City, presented a plan for more intimate interdenominational cooperation at Westminster College. The plan was unanimously adopted and the executive committee charged with presenting the plan to the proper denominational executives and boards.

The future in the intermountain area is bright with the promise of active cooperation among the evangelical denominations.

ROBERT D. STEELE.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Ballad of Cossack Golota

(Russian—English titles) Two engaging boys and cute baby add only cheer to dreary story of "bandits versus red army." Snow, cold, stolid poverty, grim brutality make struggle for wretched existence thoroughly dismal. Depressing propaganda for primitive Russia.

For A: Good of kind. For Y: No. For C: No.

Danger Patrol

(Sally Eilers, John Beal, Harry Carey) (RKO) Tough Texans transport "soup" (nitro-glycerine for oil industry). High risk, big pay, till one mistake ends all. Heroine's father saves hero for her by replacing him in grim airplane flight with fatal crash for finale.

For A: Mediocre. For Y: Hardly. For C: No.

Everybody Sing

(Jones, Brice, Garland) (MGM) Fast, hilarious musical farce about little heroine, expelled from school for "swing" music, capitalizing her talent to save her crack-brained family from financial ruin. Amusing glorification of swing craze and some comedy by experts.

For A: Good of kind. For Y: Amusing. For C: Fair.

Expensive Husbands

(Beverly Roberts, Patrick Knowles) (Warner) Waning picture-star revives her publicity by buying and marrying "penniless" European prince. As climax, he inherits money and they prove really in love. Thin, undistinguished and very inexpensive effort at light comedy.

For A: Hardly. For Y: Little value. For C: No.

Gold Is Where You Find It

(Brent, de Havilland, Rains) (Warner) Struggle between miners and farmers in California's gold-rush period vividly shown in beautiful technicolor, with spectacular "disaster" climax. Detailed picture of time and country rather than close-knit drama. Historical value.

For A: Good. For Y: Very good. For C: Good but strong.

Goldwyn Follies

(Leeds, Menjou, McCarthy, Baker) (U.A.) Charming roles by Leeds and Menjou in slender plot nearly lost in glorified vaudeville. Masterful stage-pictures, operatic and popular music, artistic dancing, expert comedy, and raucous slapstick—all in finest technicolor to date.

For A and Y: Excellent of kind. For C: Probably good.

I Met My Love Again

(Henry Fonda, Joan Bennett) (U.A.) Futile "social drama." Heroine proposes to hero, but marries wastrel. Returns as widow with child, hero now a ridiculous "professor," pupil proposing to him. Heroine's crazy "suicide" ride defeats rival and solves whole mess.

For A: Stupid. For Y: No. For C: No.

That's My Story

(Claudia Morgan, William Lundigan) (Univ) Confused, ridiculous, aimless, and meaningless film, frequently painful to observe. Crazy situations concern a jailed murderess, a small-town sheriff and a reporter-hero, hoaxed by heroine—a rival reporter—into publishing fake interview, etc., etc.

For A: Poor. For Y: Poor. For C: No.

Best Films for Adults

Tovarich	Of Human Hearts
Hurricane	Stage Door
In Old Chicago	You're Only Young Once

Best Family Films

Navy Blue and Gold	45 Fathers
Fit for a King	Borneo
Love and Hisses	Snow White

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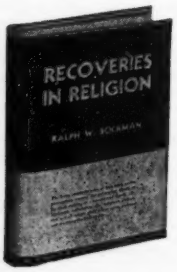

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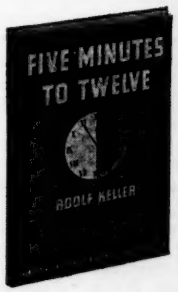

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